

THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION

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Ecclesiastical Affairs.

A WORD OR TWO MORE ON THE "RELIGIOUS DIFFICULTY."

THE more fully the mode in which religious teaching can be combined with a national educational system is discussed, the more insoluble the problems it presents appear to be. Most men agree that no instruction imparted to children of either sex can be of much avail even for social or political purposes, which is not accompanied by the inculcation of Christian truth. It is of very little use to undertake the culture of only one side, and that the intellectual side, of human nature, for, assuredly, spiritual teaching is fully as much needed by all classes of Her Majesty's subjects, as that which is designed to reach the understanding only. It would be well if this were recognised as ground common to all parties. We are bound to complain that it is not. So much is said in the correspondence which appears in the newspapers, seemingly intended to belaud what nobody has depreciated, that one might be misled by it into the conclusion that a clear statement of the case at issue might not answer the purpose aimed at by those who insist most strongly upon the necessity of encouraging religious teaching in the day-school. Anyone who will be at the pains to read the speech of the Rev. Ward Beecher, on "denominational schools," a report of which we have copied into our columns of to-day, will see clearly enough that it is quite possible to object to the introduction of religious teaching into public elementary day-schools, not on the ground of what it attempts, but on the ground of its necessary deficiency as a means of making any such attempts good. In point of fact, the question asking to be settled is, not whether the broad unsectarian doctrines of the Bible should be taught as well as the rudiments of secular knowledge, but whether the State schoolmaster is the best agent for teaching them.

For our own part, we own to no little astonishment that such multitudes of Christian people, Dissenters hardly less than Churchmen, should so utterly despair of the instrumentality which only spiritual, as contradistinguished from secular, organisations can appropriately deal with, in the education of the people. When it is hinted that the State should see to the communication of the knowledge which affects the present life, and that the Churches should diffuse the knowledge of the world to come, the

response commonly given is that the Churches cannot do the work, and that unless it be done by the schoolmaster, it will not, nay, cannot be done at all. How are you to get the children together? is the question foremost on the lips of those who are anxious to defend the claims of Christianity. If the facts, as they stand, really warrant this desponding view of the moral power of the churches—which we fear must be admitted—all that can be said of them is that they present us with one more melancholy illustration of that law in God's Providence whereby unused capabilities lose the powers that belong to them. Let us, however, regard such a state of things in its proper light. The withered arm was not always withered. It is not a natural result that it should be shrunken and nerveless—a mere pendent incumbrance to the body. It may be past cure—so much the worse—but, at least, let us forbear thinking that God made it so at first.

Spiritual work and enterprise, in whatever form they may be contemplated, belong, not to the organisation which we call the State, but to the individual, the family, or the Church. The duty incumbent upon believing men and women of awakening faith in unbelieving men and women, is acknowledged by most Christians, but it is only partially recognised when applicable to children. "Feed my lambs," is still as much as ever the tender injunction of the Master upon His disciples. There was a time when it used to be reverently and affectionately obeyed. It is observed still in some parts of Christendom, but not here in England, or only very partially. The Sunday-school, as at present conducted, can hardly take rank as a spiritual institution, although it does sometimes, and, as it were, incidentally, lead to spiritual results. We have no Christian mission to children. We ought to have one. In sending the Gospel to the heathen, we try to commend it to their sympathies by some display of moral beauty in association with it. But we never think of making religion attractive to the young. We talk of teaching it by the schoolmaster's agency, just as though it were a mechanical process which any intelligent man can go through, much as he might do in teaching a French verb, or a Latin declension, or the alphabet. Our ears are at this moment being filled, and our feelings excited, by appeals addressed to them on behalf of little neglected children, and we are besought in the most pathetic tones not to leave them in their spiritual darkness to perish. And what is it we are asked to do for them? Simply to let them be taught religion by the same man, in the same building, and by substantially the same process, as they are going to be taught reading, writing, and ciphering. This is the sort of religious teaching society is clamouring for on behalf of gutter children, and even this can only be done between the ages of five and twelve.

But where, all this while, are the Churches, that they suffer this highest and tenderest of obligations to be taken out of their hands, and made over to the State-supported pedagogue? How is it that we do not hear them offering to meet the exigency by renewed exertions? Why, our Sunday-schools are capable of indefinite improvement, and all the more so because the dry, mechanical part of teaching will henceforth be taken off their hands. Might not something better be attempted in this direction? Might not the Bible-

class be made attractive even to boys and girls? Would it not be possible to associate religious teaching with some pleasant engagement, such as singing? Might not cultivated, refined, and unoccupied women be persuaded to undertake to look after the spiritual interests of neglected children, as they sometimes do the bodily wants of sick and suffering adults? The possibilities within reach are boundless, are incalculable. The work needing to be done, waiting to be done, asking to be done, is of the noblest order, and invites the most subtle ingenuity of the religious mind and heart. And we thrust it upon the schoolmaster, and excuse our doing so by saying that if he does not teach these "little ones" to come to Christ, nobody else will or can.

In good sooth, we begin to grow sick of the cant which modern society talks on this subject. The journals are full of the selfsame assumptions. Their correspondence brims over with them. They all mean—which they do not say—that so far as the children of the poor are concerned, Christian Churches—that is, organisations under law to Christ—might as well not exist. If they recognise their duty at all, it is only to ask that they may perform it by proxy. Instead of saying to the State—that is, to the organisation under law to man—"You teach these street Arabs letters, and we will instil into them divine verities," they all seem intent upon proving that all teaching, secular and religious, must be done together, and by the same agency. Once the Church claimed it as her exclusive right to manage the whole business of education—but now the Churches want to convince us that the whole of it, religion included, must be transferred to the schoolmaster. And so long as this practical blunder is persisted in, there will be no chance of a change for the better. The work needing to be done will be done in the wrong fashion, and those persons who dislike its being so done will be set down as one at heart with pure secularists. So the world wags, as we approach the close of the nineteenth century.

ECCLIASTICAL NOTES.

At a meeting of the Liberation Society, held at Exeter on Friday evening last, and attended by the Secretary as a deputation, an amendment was carried against the object for which the meeting was convened. We give this fact a conspicuous place in our columns, because it seems to us to possess a more than local importance. We can scarcely say that we are glad of the defeat of our friends, but we unfeignedly rejoice in the circumstance which has led to that defeat. Next to securing the most active interest of our own supporters in this question, without which little if anything could be accomplished, our ardent desire is that Churchmen should take an interest in it. The great difficulty has been to get them to do this. The Churchmen of Exeter have, however, at last awakened to a sense of the importance of the question at issue. They have caught our friends napping, and have beaten them. This kind of thing occurred very frequently during the Anti-Corn Law agitation, and at meetings where even Mr. Cobden was the principal spokesman. We have heard of that eminent statesman attending a meeting at Croydon on a market-day, and being so pelted with stones by the assembled farmers, that a broad-shouldered quaker, John Ashby by name, now also dead, at last went to the front, and received all the blows on his own breast. Mr. Williams at Exeter met with scarcely a better reception than this. What rowdism could do to stop discussion

was done. As it happened, it was without its intended effect, but the rowdies carried the vote. We fully expect to see such scenes as these repeated. As the danger of the Church becomes greater, the excitement attending danger will increase. We should not be at all surprised to find ourselves beaten by vote at many meetings in future. If we should be, it will do us quite as much good as it will do the Church. Anything—even temporary defeats, or a succession of temporary defeats—is better than indifference. We want above all things to interest the minds of thoroughly religious Churchmen in this question. We know how in the long run they will decide. Some, no doubt, were at the Exeter meeting. They were slightly too excited, and had rather disreputable supporters, but that is all. We may have reason—we think we shall—to thank them by-and-bye with all our hearts.

We have had forwarded to us a copy of a printed address on Church and State recently delivered to the working classes of Leicester, by the Rev. D. J. Vaughan, the vicar of St. Martin's, in that town. The address is worthy of the admittedly high character of its author. It is unimpeachably candid, very courteous, and, we may add, very promising. When we meet with a clergyman who, at the beginning of an address upon such a subject as this, speaks of his opponents as men who would rejoice in the downfall of the State Establishment "not as a party triumph, but as the assertion of a true and righteous principle," we feel that we shall listen to everything that he may afterwards have to say with respect. Mr. Vaughan states the argument upon the subject concisely and fairly on both sides. Having done so, he quotes Coleridge's definition, and then says in crucial language:—

Those whose minds are thoroughly penetrated and possessed with this most true and Scriptural view of the Church of Christ, will be always able to sit exceedingly loose to what is commonly meant by "establishment." Whether, at any time, finding themselves members of an Established Church, they shall contend for the maintenance of such establishment, or shall be willing to let it go without a struggle; this will depend, in their view, simply upon the question, Is the Church helped in the execution of its high office and mission as the Church of Christ, or is it hindered, by the fact of its being established?

Mr. Vaughan proceeds to answer this question, putting it in a variety of shapes and ways. He admits, at the outset, that the union of Church and State is attended by some very serious drawbacks. Amongst these he alludes to worldliness as a besetting sin of a wealthy Established Church; to the invidious social position and consequent religious inequality which it entails; its naturally Conservative sympathies—which, he holds, have been "most damaging and disastrous to the Church." So heavily, he says, have these things weighed on his own mind that he has sometimes despaired "of the successful prosecution of the Church's mission, so long as she continues the Endowed and Established Church that she at present is." He thinks, however, that nothing is past remedy, but that there is only a choice between reformation speedily or revolution later—reformation which shall lay the axe at the root of all abuses, or the "revolution of disestablishment and disendowment." Mr. Vaughan proceeds to describe the kind of reformation that is necessary, and to urge its immediate adoption. He does not conceal his personal appreciation of the value of the present connection, and advocates its continuance, but he says, in a "Note on Religious Equality":—

Can an Established Church be maintained in the presence of this principle of religious equality? That is one part of the problem of the future; but I see no reason yet to answer the question in the negative. Church people, however, who wish to maintain the Establishment, would do well to remember that the only chance of maintaining it lies in the full concession of that principle, both theoretically and practically. To recur to the Government measure for primary education, it may again be safely affirmed that, were it to pass in its original form, it would lead inevitably, in a few years' time, to a most dangerous agitation against the "State-Church"—an agitation which would have the support of the whole of Ireland, both Protestant and Romanist, and of two-thirds at least of Scotland and Wales.

Hence it follows that a bill, like that of Mr. O. Morgan for the burial of Dissenters, which is inspired by the principle of religious equality, is really a Conservative measure, and tends towards the maintenance of the Established Church. Yet the chances are that it will be doggedly resisted just by the very men who ought, in the interests of their own cherished convictions, to support it most heartily.

Whatever may be our feelings, as Church people, with reference to the growing strength of this principle of religious equality and its assured influence on the legislation of the future—however much we may be tempted to dislike the thought of seeing the barriers of privilege and exclusiveness levelled down; as Englishmen, we may well rejoice in everything which tends to unite us, as a nation, more closely together; and, as Christians, we may well rejoice in everything which removes hindrances out of the way of the realisation of our common Christianity, and of the fellowship which there is for us all in Christ.

It has been supremely refreshing to us, after reading the proceedings of the Exeter meeting, to read this address. Mr. Vaughan treats the subject with all the gravity of spirit and Christian temper that it demands. He has thrown, as he should have done, the weight of his own great moral influence on the side of the Establishment. Of this it is impossible to complain. We feel, on the contrary, grateful that a clergyman of the Establishment can discuss this question with so candid a spirit and in so Christian a temper as Mr. Vaughan has discussed it.

We regret to learn, through the *Ashton-under-Lyne News*, that the platform of the Bible Society has again been used by the members of a Church deputation at a meeting at Dukinfield, for the purpose of abusing Nonconformity. Our contemporary describes the speeches of the Rev. William Hefill and the Rev. C. Marshall as of a rabid political character, and characterised by "indecent ribaldries," and a "grossly insolent abuse of Nonconformists." The *News* adds—

Heaven help the Church if these are fair specimens of Evangelicals, and the Bible Society, if their spirit is that of its clerical supporters! Between them they have managed to do what we do not think has ever been done before. They have turned a Bible meeting into an occasion for spouting dull abuse upon Nonconformists, and for making political speeches under pretence of a religious object, and it is due to the society whose fundamental principle has been thus outraged that its officer should explain his apparent approval of the proceedings. Let the public understand whether the views put forth by Messrs. Hefill and Marshall are endorsed by the Bible Society before it asks for continued confidence and support.

We quite think, with our contemporary, that the public possesses a right to an explanation upon this subject. Nonconformists certainly possess such a right.

We are glad to add to the pamphlets on the education question one from the pen of the Rev. G. B. Johnson, of Birmingham, entitled, "The Government Education Bill: What it is and how it will Work; With Special Regard to the 'Religious Difficulty.'" This pamphlet is especially valuable, first, for its clear and well-arranged analysis of Mr. Forster's Bill; secondly, for its admirable summary of the contents and objects of that Bill; and, thirdly, for the able manner in which the author deals with all aspects of the "religious difficulty." We are glad to see Mr. Johnson's opposition to the Conscience Clause, and to see the objections to it so forcibly stated. The author's ultimate conclusion is that the State had better let religion alone altogether. He says, putting the matter with great clearness:—

Many have come, after most anxious thought, to the conclusion that there is no solution of the "religious difficulty," but the removal of all religious teaching from schools supported by either grant or rate. Religion must be left where its great Founder left it—to the care of those who have it, and love it—to the spontaneous and voluntary enterprise which this love ever generates. Let those who think daily instruction in secular knowledge should be connected with religious teaching, found and support their own schools for this: it will be no new thing in the land, and it will command the respect and gratitude of multitudes. Let existing State-aided schools, with as wise a haste as is consistent with considerable change, be required to make themselves secular schools as a condition of continued aid, remitting all religion to the parent and the Church. Especially let all Dissenters who have received Government aid as rapidly as possible make their schools secular, and so free themselves in universal judgment from all countenance of "concurrent endowment." The Governmental education has been religious for these last five-and-twenty years, and there have been no such fruits from this connection as to plead for its perpetuity. Could we be pointed to the superior life and morals—to the correcter faith and devouter habits of those who have passed through our "national" schools, there might be something to arrest sweeping reforms. But what Churchman or what Dissenter will venture this line of defence? To fear that religion will suffer when thrown on its own resources is an utterly unworthy fear.

While a State Church exists it will seem to many of our readers impossible to take any other ground than this.

We are brought, by this notice, to remember the report of the Manchester Education Bill Committee upon the amendments to Mr. Forster's Bill. A sub-committee of that body has examined the Bill as it stands, with the proposed amendments, and presented what will be to public writers and speakers an exceedingly useful report upon them. The substance, and in many instances the wording, of the clauses and the amendments, are given, followed by a very careful and most honest description of the effect of the adoption of the amendments as compared with the effect of the adoption of the original clauses. We could not better illustrate the character of this paper than by quoting the paragraph relating to Clause 7 of the Bill—the Conscience Clause. It is long, but it presents the question in bird's-eye view, and may be most serviceable:—

The amendments on this clause are so numerous and

complicated that it is thought best (in the report) to repeat the clause, or the section, *in extenso*, as it would stand if the amendments proposed by any individual member were adopted. They all more or less aim at the secularisation of existing denominational schools, as well as rate-provided schools, and, if adopted, would of course render unnecessary the amendments on Clause 14, which are intended to secure merely the unsectarian character of the rate-provided schools under the control and management of the school boards, and to prohibit the use of religious catechisms and formularies in these schools.

Mr. Winterbotham, to leave out of section 1 the words "except with the permission of the Education Department, and on the request of the managers of the school."

This amendment would prevent Government inspectors making inquiry, in any circumstances, as to the religious teaching.

Mr. Candlish, to insert instead of Section 3, a provision requiring "the principal teacher of every school shall ascertain from the parent whether he consents or objects to his child being present at the religious instruction, &c."

Under this amendment something like a religious census would be taken by the schoolmasters.

Mr. Thomas Hughes, to insert at the end of Section 2: An amendment which proposes to treat an existing denominational school, which by itself meets the wants of an entire district, or one receiving any aid from local rates, as if it were a rate-provided school.

Probably the most important amendment on this clause is the following:—

Mr. Winterbotham, to leave out Section 3 (the conscience clause), and insert the words:—(3.) No scholar shall be required to attend or to abstain from attending any Sunday-school or any place of religious worship. (4.) No scholar shall be required to be present at any religious instruction or observance. (5.) In any school where religious instruction is given or religious observances are practised, such instruction and observances may take place before and after the other school business, but not at any intermediate time; a public notification of the times for religious instruction and religious observances must be inserted in a time table to be supplied by the Education Department and to be permanently hung up in a conspicuous place in the school rooms. (6.) In any school maintained wholly or in part out of local rates under this Act no religious instruction shall be given or religious observances practised other than the reading of the Scriptures.

Section 5 would establish a time-table conscience clause, on the Irish system, in all schools aided by either local or imperial taxation.

Section 6 would convert existing denominational schools into secular schools, in which the mere reading of the Bible would be permitted, or exclude them from aid out of local rates.

Dr. Brewer, to leave out the Section 3 (the Conscience Clause) and insert a rigid time-table conscience clause.

It is difficult to see how conscientious objections to pay for religious teaching during ordinary school hours, are satisfied by a time-table conscience clause, as proposed by Mr. Winterbotham and Dr. Brewer. It simply relegates such instruction to a particular hour; but authorises and provides for its being given at such hour by one sect only. The amendment of Mr. Jacob Bright on Clause 14, and the additional clause after 22 would, while permitting the use of the Bible, secure the unsectarian character of the common teaching in rate-provided schools; but would permit the use of the school rooms for any further religious teaching, at other hours, by persons not employed in the school, on terms of equal fairness to all sects, and at their own expense.

The first sub-clause of Section 4 would probably end in the state editing such books as Whately's "Scripture Lessons" and "Christian Evidences," which, after causing quarrels for many years, had finally to be given up in the Irish schools.

Mr. Baines, to leave out of Section 3 the words "sending his objection in writing," and insert "making objection in writing or personally," and "that a copy of this section be conspicuously put up in every public elementary school within the meaning of this act."

The proposals of Mr. Winterbotham (Clause 7, Sec. 5) and Mr. Baines (as above) are suggested by the practice in Irish national schools, where similar cards are hung up, without the slightest useful effect.

Mr. Sergeant Simon and Sir David Salomons, to insert at the end of Section 3 provisions to protect Jewish children.

"Ugh!" we unavoidably exclaim as we read in the *Staffordshire Sentinel* of last week, a report on the National Schools and Church of Burslem. The schools were bad, "unfit," says the Rector, "for human beings to assemble in." But they have been improved. Then we come to the Church, about which we find the following:—

We wish it were possible to write as satisfactorily of the state of the Church, the fabric of which, as respects "dirt and dilapidation," is in almost as disgraceful a condition as that of the schools before the work of renovation was commenced. Nor is it much better off in the matter of due provision for the decent and orderly celebration of Divine worship—as is shown by the events of Sunday last. After the morning's sermon, the rector announced that, in consequence of the gas having been cut off, the service in the evening would be continued only so long as the daylight would serve. Accordingly, at evensong, prayers and lessons were read; then the customary hymn before the sermon was sung, and the Benediction pronounced, in the gloaming, and the service ended without any further explanation. Outsiders will hardly be able to credit the fact that, side by side with the expenditure of nearly 3,000*l.* by the Wesleyans of Burslem in the restoration of their chapel, the adherents of the National Church—the wealthiest portion of the community—are not only allowing their ancient parish church to fall into decay, but are unable, or unwilling, to provide funds for the payment of their gas bill.

Well, the Wesleyans did contrast favourably; but so they should. They have been self-supporting ever since they had any existence; but what can you expect of Burslem Churchmen, unaccustomed

to self-support, but what is described? These people pay nothing to their minister, whose tithes alone are worth 600*l.* a year, while the advowson of the living was lately sold for 3,500*l.* Perhaps the effect of that sale has had something to do with the present dilapidated condition of the Church.

THE ESTABLISHMENT QUESTION AT EXETER.

A public meeting in connection with the Liberation Society was held at the Temperance Hall, Friars, last Friday evening. There was a large attendance. The speakers throughout the meeting were very much interrupted by a lot of Tories who had evidently come with the intention of creating a disturbance.

Sir J. BOWRING, who presided, in opening the meeting, said he saw with great satisfaction the address of one of our most distinguished prelates—the then Bishop of Oxford, but now the Bishop of Winchester—which stated that all the Church of England desired was that they should have a fair start. Now, on the part of those who were not members of the Church of England he desired nothing better. (Hear, hear.) But how were they to start fair? The Church of England had now three archbishops and twenty-eight bishops in the House of Lords, and in order that other denominations might be on equality, he asked that they might send three representatives to occupy a similar position in the House to those archbishops and twenty-eight learned and eloquent men, to be on a level with the bishops. ("Hear, hear," and hisses.) In the interest of truth, liberty, and equality, the Liberation Society demanded this, and they would not lay down their weapons until they had those representatives. ("Hear, hear," and uproar.)

The Rev. S. MACFARLANE, who moved the first resolution, referring to an article in the *Exeter Gazette*, stated that it was an accidental circumstance which led to the holding of the meeting in "Holy week"; that it was not intended to annoy Church people, and also that it was a delusion to suppose that it had any reference to the representation of the city.

Mr. HELMORE, of Topsham, a working man, seconded the motion in a speech of great ability.

Mr. CARVELL WILLIAMS, who attended as a deputation from the Society, next addressed the meeting, but was shamefully interrupted by a number of persons, who appeared to think it a fine thing to clamour down a speaker. Captain Richards [who led the opposition] should have forbidden such unfair conduct on the part of his supporters. It did not, however, disturb Mr. Williams, who kept the even tenor of his way, despite of all interruptions. He said that the appearance of Sir John Bowring in the chair had awakened in his mind some very suggestive recollections: for twenty-seven years ago he had presided at a meeting in the Tower Hamlets, in connection with the East London Religious Liberty Society—a society which preceded the Liberation Society, and of which he (Mr. Williams) had the honour of being secretary. He then proceeded to refer to the advance which the Society's principles had made since that time. Referring to the appointment of Dr. Temple as bishop of that diocese, he said that, while it had been most unpopular in the Church, it had been the most popular appointment with the nation which had taken place within the memory of the present generation; and that, as the Church was a national Church, the Prime Minister was bound to have regard to the wishes of the nation, even though Church opinion and national opinion might be opposed to each other. In alluding to the extent to which the supporters of Establishments had shifted their ground, he referred to the paper lately read by Sir John Coleridge, their own distinguished representative—(of course the name of Sir J. Coleridge was received with hisses from the back ranks, where the disturbers had congregated, and the hisses called forth hearty cheering). Of the character and motives of the Solicitor-General he (Mr. Williams) could speak only with the highest respect. Once, indeed, it was his (Mr. Williams's) duty to endeavour to prevent his return from Exeter, on the ground of his unsoundness on the Church-rate question, but they had all advanced a good deal since then—(laughter and cheers)—and Sir John Coleridge, by his services in connection with a more important subject than the Church-rate question, had amply atoned for his hesitancy then. (Hear, hear.) Nevertheless, he (the speaker) felt bound to say that, if the paper read at Sion College was seriously intended as a basis on which the Establishment might henceforth rest, it was an egregious mistake.

During this part of Mr. Williams's speech, a man sitting under the gallery caused great uproar. He had frequently interrupted the speakers, and had been egged on by several of the Richards party in the background. The man now grew furious. The chairman rose and tried in vain to stop this torrent of abuse. The Church Unionists shouted "Go ahead." When this man sank down in his seat he was cheered by the back ranks, to whom any mad violence was acceptable, so long as it interrupted the business. It was remarked that the "crying" ought to have interposed to have rebuked his friends, but he let the unseemly storm take its course. The excited man sprang up several times shouting "thundering villains," but whether meant for the chairman and his friends, or for the Church dignitaries, was not quite clear. After this storm Mr. Williams went on calmly with the thread of his address. He sat down amid loud cheers.

Captain RICHARDS then rose, and there was great

cheering on the part of those in the body of the hall. The gallant captain was invited to the platform, and the cheering and counter cheering having subsided, he said the first subject on which he wished to offer some observations was with regard to Bishop Temple. His lordship had obtained much of his popularity through the Liberal press, and it appeared to him (Capt. Richards) that he had been welcomed more on account of his politics than on account of the opinions he held. (Great uproar.) "That," said the gallant captain, "is my opinion; you are welcome to yours." (Laughter and renewed uproar.) The next question was with regard to the disestablishment of the Irish Church. They were led to believe that the disestablishment of that Church was necessary because it was the religion of the minority, and that was made an electioneering cry; but it was intended as a step towards the disestablishment of the English Church. It was not said during the election that it was brought forward by the Liberation Society under a disguise and under a false pretence. (Uproar.) But the blow struck at the Irish Church was a blow struck at the Establishment of the United Kingdom. They had heard a good deal of glorification about the progress of the Liberation Society. They had hitherto had it their own way. (A voice: Not to-night.) But now the Society had come out in its true colours, they (the opponents of Liberation principles) would know what to do, and he, for one, would do his utmost to hand down to his children, as he was sure that every Churchman in the city of Exeter would hand down, their religion as it had passed to them. He concluded by moving an amendment—"That this meeting considers the union of Church and State is essential to the well-being of the nation." (Cheers.)

Mr. BLANCHARD, a working man, seconded the amendment.

The CHAIRMAN then put the amendment, for which a large number of hands was held up in the body of the hall: the hands held up against the amendment were principally in the gallery. The largest number of hands, however, appeared to be held up in favour of the amendment, which the Chairman declared carried, and there was great cheering.

Mr. TREHANE having congratulated the meeting on the fairness of the proceedings, threw out a challenge to Capt. Richards; if he would come upon that platform and show what political benefits this country had derived from the connection between Church and State, he (Mr. Trehane) would do his best to answer him. (Cheers.) He moved a vote of thanks to the chairman, which was seconded by

Mr. CARVELL WILLIAMS, who said he felt inclined to include their opponents in the vote of thanks. A meeting of that kind had become a refreshing novelty in the Society's history. He was glad that those who differed from them had done, what they seldom did, viz., come to hear what the Liberation Society had to say for itself and its object, and he was thankful to have had the opportunity of saying in their hearing what he had said. They, probably, had no idea of the service they had done to the anti-State Church cause by their conduct that night; for they had woke up all the Society's sleeping friends, and might depend upon it that they would hear a good deal more of the Society in future than they had done in the past. (Hear, hear.)

The vote was carried and acknowledged, and the meeting separated at a late hour.—*Abridged from the Western Times.*

A correspondent acquaints us that the opposition was organised by the local Working Men's Conservative Association, which had been preparing for it for days previously. There had been no similar preparation on the other side, and although the supporters of the amendment formed a decided minority of the meeting, the Society's friends appeared to be confused, and at the critical moment did not hold up their hands. Of course the Society's opponents made the most of their strength, some of them holding up both hands.

The *Western Times*, replying to one of the Tory papers which had articles prior to the meeting, says:—"The renegade writer hit the mark. He never took cordially to Bishop Temple, and now between the bursts of sobbing that choked his utterance—he exclaimed 'this Liberation Society never came Exeter in the dear old Bishop's time. How is it that they come now?' 'While we had a Conservative and High Church bishop on the throne of this diocese, the Liberationists dared not put in an appearance, but now that we have a Liberal bishop they straightway come and establish a branch in Exeter.' This is very distressing certainly, but we don't think that the reason for the former inattention to the city by the Liberationists, will prove very satisfactory to the bewildered Churchmen. While the 'Conservative and High Church bishop occupied the throne of this diocese,' the Liberationists had such a capital ally in the Episcopacy that it would have been sheer impertinence to have done anything more than send Mr. Ferris to hunt up the subscribers. The late devoted saint was either an honorary member of the Liberation Society or at least recommended for that distinction. The Liberation Society was so well satisfied with his priceless and unpaid service in the cause of religious liberty that it would have been less wisely guided than it was had the Society done aught to disturb my Lord now departed in the peculiar and effective service which he was doing as a Liberator unattached. . . . Fighting against every principle of equality, and administering his office in a spirit which was nearly void of all Christian charity, the Liberationists found themselves so well served by the Conservative and High Church Bishop of Exeter, that it did not suit their purpose to come here and show the

consequences of his ruinous rule to the poor High-Church who were under the delusion that he was strengthening the foundations of the temple. Needless intrusion on their part might have warned him to moderation on his. Be that as it may, the Liberationists did not think it to be to their interest to come here while Bishop Phillpotts reigned, whatever they may think with respect to his successor. They find now that they will have uphill work of it. Bishop Temple is pursuing a course of conciliation, of prelatical charity, and of Christian moderation, that tends to make people believe that the Established Church may be made a very tolerable institution after all. The abstract case against the institution of a State Church will remain as strong as ever; but the absolute right never rules in this world."

GOOD FRIDAY RITUALIST SERVICES.

On Good Friday some of the Ritualist clergy at the East End, obeying the injunction to "go out into the highways and hedges" as literally as circumstances would permit, held services in the streets. In the parish of Christchurch, St. George's-in-the-East, while the ordinary congregation were attending morning service in the church, the vicar, the Rev. J. Maconochy, and the Rev. J. F. N. Eyre, senior curate, conducted a series of seven services in various streets of the parish. Accompanied by the choir boys and several lay helpers, they started from a small mission room in Devonshire-street, one of the worst streets in the metropolis. The clergy wore their cassocks and black gowns, and were preceded by the choir, singing the hymn, "Come, Holy Ghost, Creator, come." They took up their position at the foot of the street, where, after prayer, the first short sermon or address was given. It was thought desirable, it is stated, not to take "the Stations of the Cross," but to confine the addresses to the facts connected with the Crucifixion recorded in the Gospel, and more especially to our Lord's words from the Cross, one of which formed the subject of address in each of the seven streets to which the preachers moved in succession. Mr. Maconochy spoke on the first and fourth utterances, "Father, forgive them," and "Eli, Eli, lama sabachthani?" Mr. Eyre on the third and seventh, "Woman, behold thy son," and "Father, into Thy hands I commend my spirit"; while the remaining addresses were given by two laymen, Captain Dawson, R.N., and Mr. R. Thomas, of the East London Collegiate School. Each address was preceded by a suitable hymn, and followed by an extempore prayer, offered up by one of the clergy or by a Scripture-reader or city missionary. In moving from street to street, the well-known hymn, "When I survey the wondrous Cross," was sung on every occasion, and was heartily joined in by the people, among whom copies of the Christian Knowledge Society's Hymnal were distributed. The other hymns sung were such well-known ones as "Rock of Ages," and "There is a fountain filled with blood." The last address was delivered opposite the church, and those present were invited into church, where the service was ended with the Litany. It is said that nothing could exceed the quietness and decorum with which the services were received in the various streets. Everywhere the addresses were listened to with marked attention, not only by the bystanders, but by many at the windows of the houses.

Mr. Lowder had a service of a more pronounced character. At four o'clock (the report states) the spacious church of St. Peter's was well filled. Mr. Lowder, with Mr. Linklater and Mr. Statham, went to the front of the chancel, being accompanied by several members of the choir. The three priests were habited in very rough vestments, of a very different character from those which have caused so much perplexity elsewhere, and did not even adopt the simple cassock. Mr. Lowder having said one or two short prayers, a procession was formed, and priests and choristers moved out of the church, preceded by a gentleman who held aloft a veiled cross. Passing along Old Gravel-lane, the procession, which was formed by some hundreds of persons who were waiting outside the church, stopped at the corner of Worcester-street, under the walls of the London Docks, "the Litany of the Passion" having been sung along the line of route. Addressing the people, Mr. Lowder said they were going that day through the painful Stations of the Way of the Cross. He said there was one great reason why he and those who were with him went out into the streets that day. It was not on their own account that they did so, but simply to speak to those who seldom named the name of God except to profane and blaspheme it. The circuit of the parish occupied three hours, and the last station was explained in the spacious courtyard of the church. Immediately afterwards the church was crowded, and evening service was commenced, the sermon being preached by the Rev. Mr. Linklater. During the whole of the circuit, although many hundreds of the lowest class of persons joined the procession, and hundreds more looked from the windows of the thickly tenanted houses along the route, there was not a single offensive word said; indeed, Mr. Lowder and his party were treated with marked respect.

Extraordinary services, following one after another, were conducted on Good Friday at the Church of St. Matthias, Earl's-court. Morning prayer was succeeded shortly after twelve o'clock by a special celebration described as "The Three Hours' Agony." Prior to the commencement of this, a large part of the congregation left the building, though a few others entered it. Close upon a hundred persons were present, of whom nineteen were males. For some minutes the officiating clergyman, the Rev. S. C. Haines, M.A., was bowed apparently in prayer.

Then from the vestry trooped out irregularly and with much clattering of feet thirty choristers, not in surplices, but in long, dark grey serge coats, the skirts reaching to their heels. The leader bowed slightly before the Cross upon the altar while his followers were assembling. A hymn being sung, the clergyman left his desk, and crossed to a low pulpit immediately by the vestry door, and standing there he delivered a short discourse on the mortal agony of the Crucifixion. The same order was repeated six times following, the themes taken being the promise of Paradise to the dying malefactor; the address of the Saviour to His mother and His disciple John; the exclamation, "My God! my God! why hast Thou forsaken me?" the Saviour athirst; the words, "It is finished!" and the Saviour's commendation of His spirit to His Father. These discourses, according to the *Kensington News*, were delivered with exaggerated emphasis, accompanied with great display of theatrical gestures. The congregation were throughout addressed as of a category to which the preacher did not belong; "sinners" were always "you," never "we." They were told that they drove in the nails that augmented the Saviour's dying agonies; that when Christ exclaimed that He was forsaken, division after division of foul mocking fiends swept round and about Him, and those were in that army of demons who now lived in neglect of Christ's commands, and had not repented and obtained mercy through His bleeding wounds. The auditors were assured that it was sacrilege and robbery of God to use for any other purpose money they had thought of devoting to God. There were several allusions to the progress of the advanced ritual movement. Once Mr. Haines gave an invocation to the "Ever Virgin," who was, he said, higher than St. John in the Church of Christ. "The dark days are going," he exclaimed. "A few more Good Fridays, and we shall love her more—love her, but never worship her." In the last but one of the addresses he was a little bolder. "We have no image of the crucified One here for you to kiss. I don't know that it would be any great harm if we had. I fully sympathise with those whose excess of internal emotion leads them to an external display of their feeling—an outgoing of affection towards the feet of our Lord's effigy—in a way not proper to us all." He recommended fasting as an aid to religious life, which depended, he thought, very often, for its strength or weakness on the delicacy or the thickness of the skin!

RELIGIOUS TEACHING IN SCHOOLS.

The educational report prepared by Mr. Bartley for the Society of Arts has been followed by another, prepared by Mr. T. Paynter Allen, who has taken for his purpose Richmond, Twickenham, Mortlake, and neighbouring portions of the metropolitan suburbs. In some respects Mr. Allen's report is almost a mere echo of that published by Mr. Bartley, but in others the information given is fuller and more comprehensive. Especially is this the case with regard to the present state of religious teaching in the schools of the district alluded to. Referring to the circumstance that "the chief advantages proposed as derivable from the existing separate small school organisation is that of maintaining religious teaching," Mr. Allen declares it his duty to state that the present religious teaching is the subject of complaint, as being inefficient and bad. At the recent Conference on Education the disastrous consequences of separating religion from secular instruction were vividly portrayed. Much stress was deservedly laid on the importance of not leaving this subject to be taught or neglected at the discretion of imperfectly informed teachers. It was argued the clergy were the proper custodians of this branch of education, and any interference with present arrangements would involve the loss of all the benefits their supervision secures. Special attention was therefore directed by Mr. Allen to an inquiry into the amount and quality of religious knowledge due in the district allotted him; to the superior information, zeal, and tutorial power of the clergy; and the beneficial influences this teaching has upon the after-career of the scholars from the development of right principles. The results of his inquiry were so far important that they might claim another and a special inquiry. In one of the three large parishes the clergy abstain almost altogether from visiting the schools in their ministerial capacity, religion being left to the teachers, who would be glad to be relieved from the responsibility. There is a similar abstinence in most of the other parishes. But, where the clergy really undertake this task, they do so spasmodically, and the teachers are unanimous in pronouncing their instruction worthless. Ministers would stand aghast at the opinions expressed by their subordinates of the mode as well as the value of their lessons. Their teaching is said to be mechanical, their exegesis elevated far above the comprehension of the children, they do not engage attention by aptitude in awakening sympathy, and their catechumens are consequently more often mystified than instructed or enlightened. As an illustration of the justice of these charges, an instance is mentioned by Mr. Allen of a lad in a primary school who, having been allowed to take the sacrament, was overheard by the head master to say, in reply to some inquiries by the other boys in his class relative to the wine, that if he had known he should have had so little of it he would not have given himself the trouble he did in preparation.

Mr. Allen also furnishes some facts which appear to indicate that some of the clergy are by no means

sincere in their outcry on behalf of religious education. "A curate taking an earnest personal interest in an evening school frankly says he has never entered the day-schools for the purpose of giving instruction. Another minister, who also leaves religion to the schoolmaster, says his experience leads to the impression that the only Bible knowledge with which children are generally familiar, consists of the anecdotes in the life of Joseph. The simplicity and attractiveness of that narrative have too often recommended it for indiscriminate reading, and this fact has led gentlemen of high position in this district, as sincerely anxious as the clergy or any others can be that religion should not be neglected in our schools, to ask whether there is no impropriety in allowing certain passages in the life of the patriarch to be read in mixed schools, with boys and girls at the age of puberty; and if it is not putting a teacher in a most awkward and painful position to compel him to be a witness to a curiosity and remarks which he is helpless to repress. In this connection, too, a reference may be made to a practice which assuredly would appear out of place were we not so accustomed to it, of requiring children to be present and to respond during special services for women in the Church. Nor is the catechism itself entirely free from passages upon which a teacher must not venture to comment. These questions do not appear to be unworthy the attention of our high ecclesiastical authorities, particularly as it is said and believed by some, that some things daily repeated very carelessly in schools were not intended for children's ears at all."

That a great deal of what is termed religious teaching scarcely merits the name, is well illustrated by Mr. Allen, who tells us that there is one school in the district which has obtained the reputation of devoting more than ordinary attention to religious knowledge, and inquiries were instituted in every part of the parish, and among all classes of employers, with the view of ascertaining what character boys with these advantages maintained in their situations. "Amongst tradespeople the complaint was common, that no confidence could be placed in them until their fifteenth or sixteenth year, when the discipline they had gradually learned in previous situations began to tell upon their conduct. A well-known physician said that the boys he engaged from this school to carry medicines turned out very bad, and that in Richmond generally that was their repute. The newsagents at one of the railway-stations states that the majority of the boys he has had from the same school have gone wrong; one stole a sovereign from him. A lady, who was accustomed to select a boy from the school for her page, lost so many articles by one after another, that she has determined not again to have a page. From these facts, the conclusion that the formulas of doctrine which constitute the staple of religious teaching in the primary schools, whatever their value, or the constancy of their repetition, do not, in point of fact, give any appreciable advantage of character to boys instructed in them over those who have been taught to observe the plainer rules of practical Christianity."

With respect to the operation of the conscience clause, Mr. Allen observes that "it may be said generally, that there is an honest desire on the part of the clergy and school managers to avoid giving parents cause for complaint on religious grounds. However, many instances have been met with, and they might be multiplied, not only of indifference to the evident wishes of the child's natural protectors, but of open hostility to them, such as prove it to be almost hopeless to expect that, while the present denominational system continues, and religion is taught as it is, the rights of conscience will be entirely respected. Even little children of six years are the objects of persecution." But in Mr. Allen's experience in this district, bigotry and intolerance culminated in the conduct of a priest, who bitterly reproached a poor woman, compelled by poverty to remove her child to a free but unsectarian school, with having abandoned her faith and her church. The irate "father" would listen to no explanation, but left the woman and her husband in a state of great consternation, by declaring that, as she had forfeited all claim to his ministrations, they would thenceforward cease. Comment on this unchristian act is superfluous. Such things do more to damage the cause of religion among the masses than all the diatribes of bawling sceptics and frothy infidel lecturers.

MR. BEECHER ON DENOMINATIONAL SCHOOLS.

A mass meeting was held on the 30th of March at Cooper Institute, New York, on the subject of the recent legislation of the State with reference to sectarian schools.

Mr. PETER COOPER, the founder of the institute, presented the resolutions, which were read and received with tumultuous applause. They are as follows:—

Whereas, it is a fundamental principle of our whole polity to keep the Church and State entirely separate—a principle incorporated into our national Constitution, and also into every one of our State Constitutions; and

Whereas, it is our profound conviction that the sacred interests of religion, of conscience, and of domestic peace require this separation to be strict and perpetual; and

Whereas, this sound principle has been violated in this State and city, and more than half a million dollars annually of the public money of this city is abstracted from the City Treasury and given to certain churches and church and sectarian schools; thus uniting Church and State, and making the State support the Church; and

Whereas, the union of Church and State, in all ages

and in all countries, has led to oppression and bloodshed; and

Whereas, education is essential to the intelligent exercise in a free country of the rights of citizenship, and to the preservation of our free and tolerant Government, in accordance with the American doctrine that the State owes an education to all its children as an obligation, and not as a charity, and that each child has a right to demand from the State a generous and unsectarian secular education, such as shall fit him to be a citizen of a free and tolerant Republic; and

Whereas, in every country where the State assumes this obligation, intelligence and prosperity increase, while, on the other hand, in every country where secular education has been left to the Church, ignorance, bigotry, and oppression, political and religious, continue; therefore,

Resolved,—That we enter our emphatic protest against the appropriation of public money or property by city, State, or national authorities for the establishment or support of sectarian schools and institutions.

Resolved,—That every such appropriation is a violation of the sacred principles of religious liberty and equality before the civil law of all denominations, principles which have been the glory of our institutions in the past, and have been illustrated in the complete separation and independence of Church and State.

Resolved,—That any and every religious sect which attempts to support its churches, sectarian schools, or Church charities by the public money raised by general taxation, is, by that act, uniting Church and State, introducing sectarian bitterness into politics, and deserves the condemnation of all good citizens.

Resolved,—That every such appropriation of public money is an attack upon the free non-sectarian public schools of this State, which schools now—with a liberality worthy a great Republic—offer, free of cost, to every child in the State a generous and tolerant education.

Resolved,—That section 10, chapter 876, of the laws of 1869, relating to the city of New York, which, in fact, though not in name, appropriates nearly a quarter of a million of dollars annually to a few sectarian schools in this city, is unnecessary, was not called for by the people, is a violation of the American doctrine of equal toleration to all religious sects and public support to none, and unless repealed will at once, and for the first time, introduce sectarian rancour into American politics, and array at the ballot-box the Protestants against the Roman Catholics.

Resolved,—That the Legislature be petitioned, and is hereby called upon, to repeal the said section, and to take the yeas and nays on the vote, in order that the people may know what members are for the free schools and what members are for a State Church and for turning education over to the bickerings of religious sects.

The Rev. HENRY WARD BEECHER, on rising, was received with great applause. He said,—I heartily sympathise with you in your presence this evening. There has not been recently, on any occasion which called the citizens together, a more momentous occasion upon which we ought to act as a council of citizens, understanding the ground on which we stand, with a distinct apprehension of the measures we should pursue, and the future which we propose to ourselves. For we propose to ourselves, not simply to oppose the operation of this section 10, chapter 876, which has been foisted into the Legislature of the State in a manner neither wise nor honest, but we propose to ourselves to see to it hereafter that there be no chance, either directly or indirectly, of doing that which this section has done, and is now doing—namely, destroying the fundamental principle and nature of the American system of education, by ingrafting upon it the European notions of schools and churches. I say this section is fraudulent and dishonest—that is, it never was made a question before the people. It never was passed by the Legislature in consequence of discussion and an intelligent call from the people to pass such an Act of that. It was brought on at the heel of the session without being known by most of the citizens, nor were the operations of this section at all comprehended by the great majority of the people even in this city where its full operation is felt. I am not here tonight to say one single word against the foreign population which we have, for just as soon as they are American citizens they cease to be foreigners. When they become our citizens we extend towards them the most generous and fraternal feelings, and say they shall have just exactly the same chances and the same liberties that we have; and we say further that they shall not have one single one more. (Applause.) Nor am I here to play off the prejudices of one sect against another, for I hold the Roman Catholic sect is one of the venerable and religious and respectable, and has just the same rights under our Republican Government as any of the sects of Protestantism have. We are not disposed to put one burden, or tax, or disability on them which we would not be willing to place on any other with which we are severally in communion, and I say if this monstrous act which has been perpetrated upon us had been perpetrated to the advantage of the Church to which I belong, I should not have felt less indignant against it than I am now, when that sect has influenced the intrusion of this section on our legislation. Nay, I hold that there are some things that are no longer to be debated, and one is this—that in America American ideas are to prevail. (Applause.) I don't say this in a spirit, as a kind of catchword, to get your applause, but I mean it. What you call American ideas have a philosophical basis, and they stand for very defined and distinct ideas of government and of policy. I don't speak with disrespect of European ideas, which I make the antithesis of American. I hold the European idea is that of consolidation of government. The American idea is that of distribution of Government. The design of the European Governments is to include just as many functions as possible in each organ. That of the American is to specialise the functions and to have an organ for

each separate function. The European idea is that the Government should take charge of the interests of the State; that the Central Government should be centralised, with a supreme authority over the many departments of the State. The American is that the Central Government should have the least possible power, and that the functions which in Europe are performed by the central power are here performed by a distribution of several different tribunals. Thus in Europe the Church is included in the State, but we have separated them here and say the State has no business with the Church. In Europe the Church is connected with the State, is connected with the Government; but we have no such connection here. Let the Church take care of religion; let the State take care of civil matters, and let them not meddle one with the other. Now, this separation of functions and specialisation of organs is American; and it is American not in one sense, but because we have adopted it; because we have made it the basis of our State and national policy, and we have found it to be so good that we propose to hold on to it. For we say the Legislature shall have the making of the law, but when that law comes into discussion the Legislature is not to be permitted to sit in judgment. We have the judiciary, and when they pronounce their decision we do not permit the judge to put on his cap and execute it, but leave that matter to the hands of the Executive. We separate all the functions and give them to different tribunals, and that which we do in State affairs we propose to do, and in the same spirit, through the whole procedure of the State, both in Federal and local affairs. Now, the moment you unite secular education and religious education you have gone back on the American idea. You have undertaken to make the schoolhouse do what should be done by three separate institutions—the family, the Church, and the State. The State organises the school for a political reason, for its own preservation demands intelligence in the voter. It is the creature of the vote, and the vote must be blind. With this view the State is interested in education, but further than it has no right to meddle. If the school teaches religion, it usurps the place of the State. Now, there is one thing which we have a right as Americans to say, and that is, that we won't be dictated to. (Applause.) We are willing to defer to the superiority of the European universities and schools of note. We have been engaged in other work than study—the lifting up of a nation—but when it comes to organisation for the benefit of the Government we say to Europe, "Stand out of the way; we know more of the matter than you do." We do not object, therefore, that emigrants bring with them their educated notions of free schools, but when they bring European notions of civil policy we stand on the threshold and warn them back. Where is the European patent Government that raised its people to the eminence to which our system has elevated us? We have studied the welfare of the people, and among other things have found out the necessity of intelligence based upon virtue, and in this lies the secret of our national prosperity and individual happiness. Now, we don't intend to go back to this. We propose to stand by our common schools as we have hitherto done—to guard them against every possible danger, and, above all, against the danger of the priestly hand. (Great cheering.) Allow me to say I admit that I have no charge to bring against the great Roman Catholic body, which is mainly interested in this change of policy. I do them the credit to say, whoever has brought about this controversy, they have not. In the Syllabus it was announced distinctly that these free common schools under the care of States and secular hands were to be disapproved and denounced. The Roman Catholic journals have put the question in the clearest and plainest possible manner, and they state their determination to overthrow the school system. It is a fair conflict between American and the old Roman ideas, and while I give men credit for their candour and honesty, it makes our task the easier to meet them and combat them at the tribunal of public discussion. In respect to the merits of this question, let us say in the first place experience has shown that free common schools conducted without sectarian bias are not only possible, but profitable. The State gives no education, but the citizens themselves, acting through their own Government, tax themselves for the education of themselves and their children. In the European countries education is a gift conferred upon its poor subjects with graciousness, but in this country the people are themselves the Government, and they educate their children with the means they provide for them. It is said those free schools bring up an irreligious class of men, but by the American idea of subdivision of functions it does not follow you are to religiously educate the child at school. This is done at home and in the Sunday-school, but in reality this whole question is a revival of the old worn-out method of European monarchies, and what has it done there? I am not afraid to compare our people, educated in the common schools, with the people of any nation on the globe; and this American idea, which has resulted in so much good, it is not our intention to change. It is said that the consciences of our foreign brethren demand that there should be religion in public schools, but that we know is not all they desire. Are we to fill up that yawning gulf, deep as perdition, a perverted conscience? (Applause.) It is not against the conscience that the child shall be educated in secular knowledge and religious knowledge, but both processes shall not come under the auspices of the State. Let the priest control their religious education, and let the State govern that portion of their education which fits them for the right of citizenship. But

this is altogether a question of school or no school—of free public schools, without sectarian bias; but the arguments to maintain this assertion I leave to the gentlemen who follow me. The rev. gentleman, in conclusion, expressed his satisfaction at the spirit of unanimity and enthusiasm evinced on the question, and hoped that the time would never come when an American audience would remain apathetic when the safety of their common-school system, untampered by sectarianism or bias, was endangered.

Other speeches followed.

THE ROMAN COUNCIL

The resignation of Count Daru is in all probability the cause of the suspension of the delivery of the French note at Rome, as the French policy towards the Oecumenical Council is now becoming expectant. M. Ollivier, the *ad interim* Minister of Foreign Affairs, was always for a more excessive tolerance towards the vagaries of Rome than Count Daru could bring himself to practice. The utmost stretch of conciliation may now be expected. The Vatican recognises a Providential interposition in the *Plebiscitum*, which will, it is hoped, reduce the French Government to non-intervention with the Council.

The *Weekly Register* states, on the authority of recent advices from Rome, that the dogma of infallibility will appear in a much milder form "than has been foretold by all the Protestant and some of the Catholic newspapers." The dogma, it seems to be admitted, will go forth to the world with the sanction not of the whole Council, but of a majority only.

The Roman correspondent of the *Times*, writing on the 13th inst., says—"The *Official Journal* of last night claims a great victory. It says the sitting yesterday finished the voting upon the amendments proposed to the several parts of the Constitution *de Fide* before the Council. The votes were afterwards taken by calling of names upon the entire text of the matter under discussion. Six hundred Fathers were present. There were no negative votes. A moderate number voted with conditions, *juxta modum*. All the rest were simply affirmative. The next meeting is fixed for Easter Tuesday. In the discussion of the scheme *De Fide*, the proposition which condemned science as unchristian was assailed by Monsignors Strossmayer, De Breuil, and Grenouilhac, and defended by Monsignor Mermilod, Bishop of Hebron and Coadjutor of Geneva. It is said that the fight with the Court of Rome will be made on the question of the separation of Church and State. On this subject the Infallibilists, trained under different political systems, are much divided, many sharing the views of Monsignor Dupanloup and Monsignor Strossmayer, and the Opposition confidently reckon on a triumph."

Cardinal Gonella died on Good Friday evening.

In respect to the disruption amongst the Armenian Catholics, news from the provinces reports that both the laity and clergy are joining the secession in large numbers, nearly the whole of both at Trebizond, Samoun, Bafra, Biledjek, Broussa, and other towns, having sent in their adhesion.

The bishops of distant countries have joined in a postulatam, soliciting the early dissolution of the Council, in order that they may return to their dioceses. A postulatam has also been presented by the German bishops, praying for the recognition of the Catholic Association of Germany, and the establishment of a principal see at Cologne.

"BIBLE LESSONS IN PUBLIC SCHOOLS."—In accordance with suggestions which have been made to us, the article on this subject which appeared in last week's paper has been reprinted as a four-page tract, and may be had of the publisher at the rate of eightpence a score, or half-a-crown a hundred, for the purpose of distribution.

A Papal bull has been received at Toronto, constituting the Toronto diocese an archiepiscopal see, and promoting Bishop Lynch to be archbishop.

The Rev. G. H. G. Anson has been appointed to the Archdeaconry of Manchester, recently vacated by the elevation of Dr. Durnford to the Episcopal Bench.

Father Ignatius was announced to preach on Sunday at St. John's, Waterloo-road. On commencing the sermon, however, he was seized with illness, and retired from the pulpit unable to preach. At Good Friday evening service he was seen to be exceedingly overwrought.

LORD DUDLEY AND MUSICAL FESTIVALS.—The Gloucester Corporation have unanimously adopted a resolution deprecating the acceptance of the offer of Lord Dudley to contribute the sum of 10,000*l.* towards the restoration of the cathedral, on condition that the musical festival should be discontinued in the building.

THE EASTER VESTRIES IN DUBLIN passed off very quietly on Monday. Of course the Roman Catholic parishioners, who formerly had a legal right to be present, and take part in a portion of the proceedings, did not appear, and the business was strictly confined to the internal affairs of the Church Disestablished, and the arrangements necessary in each parish.

THE CONVENTS INQUIRY.—It is rumoured that an effort will be made to settle the vexed question of an inquiry into the religious houses of Great Britain, and that a compromise will be suggested by which a Royal Commission may be substituted for a Select Committee of the House of Commons, and the terms of the reference to be modified so as to embrace merely the question of the trusts under which the property of convents and monastic institutions is administered.

THE PURCHAS RITUAL CASE.—The secretary of the Church Association contradicts the rumour that in consequence of the death of the promoter in the case against the Rev. John Purchas, of Brighton, the appeal to the Privy Council cannot be proceeded with, and that therefore the points decided by Sir R. Phillimore in favour of Mr. Purchas are now law. The appeal to the Privy Council will be proceeded with upon the points decided adversely to the promoter, and consequently such points are, pending the appeal, not binding in law.

THE WHITE PREACHING-GOWN.—The parishioners of St. George's, Wolverhampton, have been at war for some time with the vicar, the Rev. A. S. Prior, respecting the use of a white preaching-gown, and the affairs of the parish have suffered in consequence. To put an end to this state of things the vicar lately announced that he would give up the objectionable garment if he could obtain the consent of the bishop of the diocese. The bishop, however, seems to have refused his sanction to the proposed change, and the parishioners held a meeting on Monday, when strong language was used. Not only was the conduct of the bishop condemned, but one speaker openly advocated rebellion, and recommended the meeting to seek liberty in and out of the Church. The meeting broke up in a very unsatisfactory manner.

DEATH OF MR. J. C. COLQUHOUN.—Mr. John Campbell Colquhoun, who was widely known for his energetic and persistent advocacy of Evangelical views in recent years, died on Sunday at his residence in Chesham-street. Mr. Colquhoun sat in the first Reform Parliament as Liberal member for Dumbarton. Influenced by various political and religious considerations, he resigned the representation of his native county, and succeeded in defeating Dr. (now Sir John) Bowring at Kilmarnock. Subsequently he sat for Newcastle-under-Lyne, but shortly after his return for that place the effects of a serious illness necessitated his withdrawal from Parliamentary life. He then devoted himself to stemming the tide of Tractarianism and Ritualism. To him may be attributed in a great degree the establishment of the National Club, the Church Education Society, and the Church Association. Of all three he was chairman at the time of his death, as well as of the Irish Church Missions and the South-West London Protestant Institute. The illness to which Mr. Colquhoun succumbed was very brief.

THE ESTABLISHED CHURCH IN WALES.—The *Daily News* devotes an article to the apology for the position of the Established Church in Wales which appears in the current number of the *Quarterly Review*. There are, it says, one or two points the Reviewer has overlooked. He has prudently limited his account of Church work to the provision of churches and glebe-houses; he has omitted to tell us whether the restored churches are occupied by restored congregations, or whether the better-housed parsons are better received by the people. The proceedings at the last election, when the Nonconformist farmers were either compelled by Church landlords to vote for the Irish Establishment or evicted for voting against it, gave a heavy blow to the Church in Wales. Nor can its educational activity be fairly quoted as a title-deed to establishment. The landlords are Churchmen; they get the Government grant and build a school, which they put under the control of the clergyman, and will not allow a British school to be built on their land. Similar difficulties are repeatedly arising as to the building of chapels. It is these things, and not any abstract theories about establishments, which are forcing on an inquiry into the position of the Church in Wales.

THE GOVERNMENT AND THE SUNDAY BANDS.—A deputation from the Sunday Bands Committee of the National Sunday League waited upon the First Commissioner of Works on Friday to protest against the withdrawal of permission to play in Regent's Park, and to play dance music in the other Royal parks on Sunday afternoons. In introducing the deputation Mr. Morrell put forward the proposition that "the Band Committee considered that they were the trustees of the public to provide for the efficient performance of music in the parks, and they objected to their being handed over to a mere private speculator, viz., in the Regent's Park the chair proprietor. Although permission had been given to them to perform music on Sunday in the Victoria and Battersea Parks, yet they were prohibited from performing dance music. They considered it above all things necessary that they should perform lively, and not heavy, dull music." Mr. Ayrton in reply wished to disabuse the deputation of the idea that they were acting as trustees for the people. The only trustee for the people in this matter was himself—he was appointed by law. They, on the other hand, were a self-constituted body of persons, who wished to perform music in the parks, and had obtained permission to do so under certain conditions. One of those conditions was that they were not to perform a description of music which was disagreeable to the ordinary visitors of the park, and he was informed that dance music was. Moreover, there was plenty of lively music which was not of that description. Their object should be to elevate and not degrade the national taste. There was no objection to the performance of the national melodies with any variations they pleased, but it certainly was never the intention of the composers to degrade them into dance music in the shape of quadrilles, waltzes, or polkas. The custom was commenced by M. Jullien, who, he considered, did a great deal of harm to the national music, and greatly vitiated the public taste. However that might be, it was plain that the primary object of the parks was to enable people to walk or ride in them, and they were not to have their feelings outraged because the Sunday League wished to play dance music.

AN ANNUITY-TAX EPISODE.—At a meeting of the Citizens' Committee for promoting the abolition of the Annuity-tax in Edinburgh on Thursday evening, Bailie Lewis gave a most melancholy account of how a deputation came from Edinburgh to London to strengthen Mr. McLaren's hands when he was engaged in trying to carry out their wishes, and had introduced his bill for that purpose into the House, and how they met with disappointment, owing to after-dinner observations of the Lord Provost of that city. The deputation consisted of Bailie Lewis, Messrs. Greig, Moesman, and Wormald. They were cordially received by the Home Secretary and the Lord Advocate, and from the feeling manifested among the members of Parliament Mr. McLaren believed there would be a two-to-one majority in favour of his bill. But before the discussion of the bill came on the deputation began to feel an uncomfortable influence about them. Bailie Lewis felt it; he felt it getting denser and thicker, but could not explain it. On the Monday Mr. McLaren came, perfectly paralysed, and told them Mr. Glyn had waited on him, and said the Government were going to oppose the bill. Mr. McLaren was confounded: it appeared incredible. A resolution was drawn up and laid before Mr. Bruce and Mr. Gladstone, setting forth 53,000*l.* as the ultimatum of the city. Mr. Bruce, in an interview they had with him, turned upon Mr. McLaren and said, "You know this is an unreasonable measure you are pushing; you know that 53,000*l.* is too limited." Mr. McLaren said, "The sum is your own fixing." Mr. Bruce appeared surprised, and said, "We will see Mr. Gladstone, reconsider our position, and inform you before midnight what we are going to do." "That," Bailie Lewis continued, "was on the Tuesday. We worked in the lobby, for up to this time there was need of work. The whole thing had gone wrong, and the atmosphere was dark. Towards midnight Mr. Bruce sent for Mr. Miller. Mr. Miller came out and said Mr. Bruce had told him he had been informed that the Lord Provost of Edinburgh was willing to give 60,000*l.*, and therefore he could not be a party to giving less." "From that moment," added the indignant Bailie, "the ground was cut from beneath our feet. We felt we were sold. Mr. McLaren asked what was to be done. I despatched a telegram to the Lord Provost, stating that we had pressed on the work successfully, and adding, 'We are now checkmated; we are informed by Government that you have stated your willingness to give 60,000*l.*; is it true? If it is true, has the Council authorised you to do it?' The next morning I got a telegram, and in that his lordship practically admits it, but expresses his surprise that Mr. Bruce should have made the statement. When I came down I pressed an inquiry to get at the truth, and I learned that his lordship had been dining with Lord Justice Clerk Moncrieff and Mr. Stevenson, one of the ministers of the Established Church, and there and then had told his willingness to accede to 60,000*l.* It is not for me to dictate. Gentlemen may dine when and where they please; but let them dine without compromising the interests of the city." The Lord Provost of Edinburgh will no doubt be more careful in future, and we may all of us learn a useful lesson by reading this terrible story of how one little observation, made probably over a glass of good claret, led to a Lord Provost who made it being some time afterwards awakened from his midnight slumber by a telegram from an excited bailie "working in the lobby" of the House of Commons.—*Pall Mall Gazette*.

CAB REFORM.—The Metropolitan Public Carriage Company and the Victoria Hansom Company are already competing for the "sweet voices" of the public with the old cab proprietors. The "Metropolitan" purposes adopting the following arrangement—the cab at 6*d.* per mile will be coloured yellow, with a gold light; at 9*d.* per mile, scarlet, with a red light; at 1*s.* per mile, blue, with a blue light.

THE QUEEN AND HER PRIVATE SECRETARY.—The *Saturday Review*, referring to the late General Grey, says—"Nothing, perhaps, could illustrate more forcibly the real working of some of the chief institutions of the country, than the satisfaction which such a man found in holding the office assigned to him. The Private Secretary of the Queen has to lead a very laborious life, for the simple reason that the life of the Sovereign he serves is necessarily very laborious. He has the reward of doing really good work, and of doing it under the eyes of a person who can appreciate what he does. He has also the reward of exercising an important but very indirect influence over the course of public affairs. But it is a great mistake to suppose that the Queen's Private Secretary has power in the shape of commanding patronage, or of influencing the mind of the Sovereign on questions where the head of the Ministry is brought into direct contact with the Queen. What amount of influence he has will depend upon, not only on the man himself, but on the accidental circumstances in which he may find himself. The Queen has an enormous amount of daily business to go through. . . . Everything that is done in every department is made known to her, and her pleasure taken upon it. Much of the departmental business is, of course, mere routine, and the Queen has not really to keep a watch over it. But every important question arising in every department has to be brought before her, and in some departments the Sovereign has always taken an especial interest. Everything connected with the troops and with the fleet is watched with the utmost vigilance by the Sovereign, and it is a part of the traditions of English Royalty not to relax this vigilance."

Religious and Denominational News.

LONDON BAPTIST ASSOCIATION.

The usual quarterly meeting of the London Baptist Association was held on Tuesday last week, at Trinity Chapel, John-street, Edgware-road. There was a large attendance of ministers at the morning meeting, which was presided over by the Rev. W. G. Lewis, of Bayswater. Papers were read by the Rev. R. H. ROBERTS, B.A., of Notting-hill, and the Rev. E. T. GIBSON, of Crayford, and interesting discussions followed. The Rev. Mr. WARD, an American Baptist, who has been labouring for twenty years as a missionary in Assam, was very heartily welcomed by the meeting, and his speech, which was mainly on the subject of the relations between England and America, was warmly received. He paid a very high tribute to the energy and usefulness of the Baptist missionaries in India, many of whose stations he had visited recently.

In the afternoon the pastors and delegates met for the purpose of transacting the business of the Association. After the minutes had been read an address was delivered by the Rev. F. TUCKER, B.A., vice-president of the association, on "Science, falsely so-called." Mr. Tucker was earnestly entreated to commit his thoughts to paper and to publish them at the expense of the Association. The meeting then considered the subject of chapel debts, the report of a sub-committee being submitted proposing a scheme for aiding churches struggling with debt, so as to encourage them to clear off their liabilities. A short discussion followed the reading of the report, the adoption of which was moved by Mr. WALTERS, and seconded by Mr. HARVEY, and carried. Mr. SPURGEON incidentally stated that the debts on the Baptist chapels in London amounted to about 45,000*l.* The Rev. F. TUCKER proposed, and J. SANDS, Esq., seconded, that the Rev. C. H. Spurgeon and Mr. Harvey be a committee to carry out the objects of the fund. This was agreed to unanimously.

The Hon. SECRETARY (Rev. S. H. Booth) read a letter from Mr. W. J. Orsman, the voluntary evangelist of the Golden-lane Mission to Costermongers, stating that he had received notice to quit the premises in which he had for eight years preached the Gospel to the poor of Golden-lane and its vicinity. The premises were required for warehouses, and it was out of the question to purchase them. A site had presented itself, on which a cheap but suitable building could be erected. As his congregation could not raise among themselves 500 shillings, much less 500*l.*, to justify him in taking steps to secure the site, he sought the advice of his brethren in his extreme difficulty. A copy of resolutions passed at a large meeting of the poor of Golden-lane was read, and Mr. ORSMAN answered questions relative to a site. The CHAIRMAN assured Mr. Orsman of their intense sympathy with him, and it was suggested by the Rev. D. JONES, B.A., that a letter of recommendation be written. The Rev. T. V. TYMMS rose and generously offered to guarantee the sum of 500*l.*, which he would collect from the churches, towards the required object. Mr. SANDS promised 50*l.*, and Mr. HARVEY, another 50*l.* At the evening meeting there was a large congregation, to whom Mr. ORSMAN gave an interesting and thrilling account of his evangelistic labours in Golden-lane. The Rev. Dr. LANDELS delivered an eloquent speech on the power of the Gospel in the conversion of the world, in the course of which he detailed some remarkable results of evangelistic efforts made in connection with the church of which he was minister. The Rev. C. H. SPURGEON followed, and drew some admirable conclusions from Mr. Orsman's speech, which he warmly enliterated. At the close of the service a collection was made on behalf of the Association.

LANCASHIRE CONGREGATIONAL UNION.

The annual meeting of the Lancashire Congregational Union and Chapel Building Society was recently held in the Roby Schools, Manchester. The Rev. H. W. PARKINSON (Rochdale), occupied the chair, and delivered the annual address.

The Rev. J. GWYTHIER (secretary) moved, and Mr. HENRY LEE seconded, a vote of thanks to Mr. Parkinson for the address, which was warmly received and agreed to.

Mr. H. ROGERS said he had some doubt about the chairman's view with regard to Romanism. If anyone had told him ten years ago that such things as were now going on would take place he would not have believed them. When he considered that 700 men, some of them of great intelligence, were sitting to consider the question of the Pope's infallibility, he did not know what might yet take place in the history of mankind. There was a danger of the spread of such principles, and they were bound to look at it carefully. The Rev. G. W. CONDER was not at all discouraged by the present state of religious thought and worship. It might by-and-by be found that all these things had been but necessary phases through which Christianity had passed in its education of the world up to its own stand-point. Mr. J. J. STITT (Liverpool) called attention to the increasing difficulty of bringing members into their churches. At a time when the religious feelings of this country were beginning to lose confidence in many of those systems which had so long held them in their trammels, and were looking anxiously to Congregationalism, it seemed to him that they ought not to place unnecessary barriers in the way of admitting members into their communion. Was it not a fact that some of their modes of admission were extremely distasteful to those who would gladly overlook them? and these might be simplified without in the slightest

degree impairing the purity of the Church? The CHAIRMAN, in the course of his reply, said his remarks about Romanism referred to this country only; and he was still of opinion that it was a retarding tide.

The Rev. JOHN HUTCHISON (Ashton) read a paper very sharply criticising the Government Education Bill. As the bill stood it was a jumble of contradictions and inconsistencies. What the 83rd clause affirmed, he thought, all that they had a right to claim—namely, that the law should neither require nor forbid religious teaching. Let the parents be the responsible parties in this matter. If Bible lessons were given, let them be given at the request and expense of the parents and guardians, and not at the command and cost of the State, and let them be so given as not to interfere with the intentions and working of the school. The Rev. THOMAS WILLIS (Manchester), in moving a vote of thanks to Mr. Hutchison, said Mr. Gladstone's proposed time-table conscience clause was most unsatisfactory. It had been suggested by Earl Russell that the Bible should be read and hymns sung, but that would create difficulties, and it seemed to him that they would be driven just to let the religious question alone. The Government need not mention the matter at all. At the same time, if the compromise suggested by Earl Russell would settle the question, he would agree to that. The Rev. ALEXANDER THOMPSON (Manchester) seconded the motion. He did not feel at all frightened at this bill, although he did not agree with it. He believed in the anxiety of the Government to bring about a satisfactory settlement—(hear, hear)—and the Union ought to give every possible assistance in the attainment of that object. He had always felt that while it was not the duty of the churches to educate the nation, it was the duty of the Government to see that the parents were forced to attend to the education of their children. He had been forced to the conclusion that education must be compulsory. He did not believe in such a thing as religion in the common day-schools at all. They might teach a catechism, but they would never teach religion in a common day-school, where order must be maintained by force. What he thought of more importance was that the local boards should select as teachers men who had really a religious spirit, and who would be truthful and conscientious in their teaching. Mr. SPENCER said his views were entirely different from the views that seemed to be held by the denomination, as these had been pronounced of late. He protested against the introduction of Mr. Forster's bill or of any measure that might be introduced by any Government in relation to the education of the people. The Rev. W. H. DAVISON (Bolton) read a petition which it was proposed to present regarding the Education Bill. The petition prayed that no sectarian teaching whatever should be permitted in schools supported by rates or public grants, and that instead thereof a portion of the Bible might be read at such times as might be convenient, before or after the ordinary school work, no child being compelled to be present at such times whose parents object to it. The Rev. JAMES WAYMAN (Blackpool) moved, and Mr. SAMUEL RIGBY seconded, the adoption of the petition. After some conversation, it was agreed that the clause relating to the reading of the Bible should be struck out, and that the petition should simply object to the part of the bill relating to the power of local boards, and pray for the establishment of a non-sectarian system of education.

In the evening, the annual public meeting of the Lancashire Congregational Union and Chapel Building Society was held in the Cavendish Schoolroom, under the presidency of Mr. J. J. Stitt, of Liverpool. There was a large attendance. The CHAIRMAN said he had peculiar pleasure in presiding at this, the sixty-third anniversary of the society. He suggested to the executive that while the rural districts should not be neglected, yet in the future more attention might be directed to the large centres of population than had been in the past. He was persuaded that in connection with these large centres there were fields of usefulness as densely ignorant in their character as anything that could be found in the rural districts. The totally inadequate sum of 2,500*l.* was all the money that was placed at the disposal of the committee for carrying on its great and glorious work. He hoped they might soon witness a large increase of liberality. The SECRETARY (Mr. Gwyther) read the report of the Union. There were now twenty-four principal stations, many having out-stations connected with them, and fourteen or fifteen evangelistic stations, at which valuable work had been accomplished. A large number of these important spheres of usefulness had been entered upon at a comparatively recent date. The report concluded by referring to the work done by the association since its formation. Of the chapel and preaching rooms owned by the denomination there were about 240, more than 200 of which had been erected since the Union began its work, and some idea of the important influence which the association had had in securing these results might be inferred from the fact that at least 130 of the present churches and congregations had at one time or other received assistance from its funds.—On the motion of the Rev. GEORGE GILL (Burnley), seconded by the Rev. J. WAYMAN (Blackpool), the report was adopted.—The Rev. R. W. DAVIES (Oldham) read the report of the building society, which gave an interesting account of the work done during the year in the various districts of the county.—Mr. ABRAHAM HAWORTH read the financial statement, which showed that the total promised contributions to the society up to the present time amounted to 21,510*l.* 9*s.* Grants had already been made to seven chapels, amounting to 10,200*l.*, and to five schools, amounting to 1,450*l.*, so that of the 21,500*l.* which had been promised, 11,550*l.*

had already been voted. There had been received up to the present time 5,035l. 9s., and 43l. 14s. 4d. as interest. The payment already made in part liquidation of grants amounted to 2,906l. 13s. 4d., and the expenses had been 47l. 13s. 3d., leaving in the hands of the banker for the discharge of grants already voted a sum of 2,124l. 16s. 9d.—The Rev. D. J. HAMER (Salford) moved the adoption of the reports.—The motion was seconded by the Rev. HUGH HALL (Liverpool), and agreed to.—A vote of thanks was then given to the chairman; and, the benediction having been pronounced by Mr. GWINNER, the meeting separated.

HAMPSHIRE CONGREGATIONAL UNION.

The spring meetings of the Union were held at East Cowes, Isle of Wight, on Wednesday, the 6th inst. The ministers, delegates, and friends assembled in the chapel in good numbers at ten o'clock. After the usual devotional exercises,

The CHAIRMAN (the Rev. F. H. Williams) read his inaugural address. After reference to the losses sustained by the Congregationalists of the county, and to the altered material condition of the country, allusion was made to the political influence wielded by the Nonconformists in support of the present Government. But the course they had taken in reference to the Education Bill showed that they were not to be trifled with even by their sworn friends. The speaker thought that the polity of the church of the future would be "a modified Congregationalism."

I suppose there is not one of us who would be bold enough to say that the Congregational polity is perfect. There are, alas! too many proofs to the contrary, and we must not be so enamoured of our system as to be blind to its defects. As a comparatively young and inexperienced person it would ill become me to dilate on what I may suppose to be the defects of Congregationalism. I will venture only one remark of that nature. It is strongly impressed on my own mind that our aversion to anything savouring of Presbyterianism is a mistake. It is surely Independency run mad when a church is permitted to sever itself into two rival factions, who "bite and devour" one another, and go far to copy the evil example of two historic members of the feline species who reduced each other to very small proportions indeed. At present other churches stand by and piously deplore the conflict, but have no power to step in and say, "Thus far shall this strife go, and no farther." Is it not a huge blot on our system that the establishment of new Congregational "causes," as they are termed, should be mainly the result of strife and division, rather than the peaceful extension of the work of Christ? Surely any mode by which a scandal may be prevented, let it be called by whatever name it may, should be welcomed, and, if possible, blended with those other principles of the Congregational polity which we believe to be Scriptural, and have proved to be sound. We have plain apostolic authority for a centralised power. Did a "dissension or deputation" arise in the Church of Antioch, the matter of difference was referred to the apostles and elders in Jerusalem, who not merely suggested a way out of the difficulty, but authoritatively "laid upon" the church certain "necessary things." When the epistle conveying the authoritative decision was read to the assembled church, we are told "they rejoiced for the consolation." Thus a disturbance which otherwise might have ended in a rival Christian Church being established in another street in Antioch, and given the heathen opportunity to say "See how these Christians hate one another," was quietly and amicably hushed up. I would venture on the suggestion that we have in the Committee of our County Union a body of men who may be safely entrusted with the power exercised by the college of apostles and elders at Jerusalem, in reference to the Church at Antioch. If the rule for the appointment of that committee were adhered to, it would be impossible to imagine a more constitutional body, and one less liable to partiality or bias. The suggestion I offer is that all churches and ministers joining the Union should, by that very act, bind themselves to refer every matter of serious dissension that may arise to the general Committee of the Union, for their authoritative arbitration. If some such plan as this were adopted, many a "root of bitterness" if not eradicated, would be prevented springing up to be a "trouble," many an insipient dissension would be nipped in the bud, and hindered from developing into poisonous fruit. (Cheers.)

Another question which pressed for solution among Congregationalists was in reference to the terms of communion:—

It is a serious and important consideration whether we have "Scripture warrant" for the prevalent custom in our churches of withholding the Lord's Supper from all but those who go through the form of admission to our churches. The rules of admission to church fellowship vary in different places, and are certainly of human manufacture. The question, then, is of serious importance. Are we right in placing a fence round the Lord's table by saying, in effect, to all who may desire to obey the command of Christ—"Do this in remembrance of Me?" No, you must not follow those promptings unless by submitting to our "rules of membership"? This is of special force in relation to churches which have an offensive and inquisitorial mode of admission. May we not rather regard the Lord's Supper as a means of helping and developing spiritual life, especially in young persons, while a voice in the management of the affairs of the church should be looked on as the prerogative of older and more experienced Christians? (Hear, hear.) In the Sunday-school report, read last evening, it was stated that thirty-seven scholars out of 11,569 had joined the church during the year. Is that as many as we ought to expect to decide for Christ in a year? If the Lord's table were open to seriously-disposed and pious scholars, would there not be an immensely large number of communicants from Sunday-schools whose piety would be strengthened, and whose religious life would be developed? I humbly judge that full membership of the church being all at once permitted to Sunday-schoolers, with power of voting, and a voice in the Government, is a mistake, but that it is a still greater and more serious mistake to keep them from the Lord's table till they may be thought by

deacons, or visitors, or ministers, fit to join the church. (Hear, hear.)

There was one question which was every day pressing more and more to the forefront, and which could not be much longer kept out of their pulpits, notwithstanding the power which some of them possessed of leaving a question untouched, and by the skilful choice of words succeeding in passing current for "orthodox," while they secretly disbelieved some of the doctrines they were supposed to hold. (Marks of dissent.) The subject was that of the Bible doctrine of future punishment, especially as regarded in the light of the Calvinistic theology—

The question, as it seems to my own mind, which lies at the very foundation of Biblical theology, is, "Does the Bible teach that man is naturally and inherently immortal, or is immortality (eternal life) to be 'sought after' and obtained only through Christ and a 'patient continuance in well doing'?" If, on honest and diligent investigation, it be found that the Bible does not teach that man is an inherently immortal being, the chief support of the doctrine of the eternity of future punishment, and with it that of the eternity of moral evil, would be taken away, and the terrible denunciations of the Bible concerning the future of the impenitent and unbelieving, shielded from the illusive glare of a doctrine perhaps (as it may turn out) imported from the speculations of the ancient philosophers, or some other equally dubious source, would have their due effect upon the careless, and ungodly, and sceptical which at present those declarations of Scripture fail to exercise. It is surely a gratifying fact to us all that this question is no longer a test of fitness to minister in the Congregational churches. The Congregational Union of England and Wales has nobly set the example to county unions of "comprehension," by not only continuing on its roll of membership those who avow their disbelief in the doctrine of the eternity of evil and of torment, but by admitting with open arms the minister of a Union church who has for many years been identified with a disbelief in that doctrine. Men here and there are rising and declaring their strong doubt, if not their disbelief in the prevalent notion of the eternal suffering of the lost, and these men must be dealt with patiently and tenderly by those who think they are in deadly error. The attempt to repress them, whether by one mode or another, won't do. As ministers of the Gospel of Christ it is a duty incumbent upon us to aim in every possible way to guide, and not to repress, thought. (Hear, hear.) Young men especially who read the current literature look to ministers for guidance in their doubts and questionings. The old parsonic method of saying to a young man whose mind is racked with doubt, "Ah! my dear young friend, beware of becoming an infidel!" has proved a woeful failure, and has produced more infidels than it has prevented. The Christian minister should use his position, not as an entrenched fort in which he acts only on the defensive, but as the pioneer to guide the army which is to fight the battles of the future in the world and in the church. (Cheers.) It should be our aim to hew down an obstacle in one place, to build a bridge in another, to make "straight paths" for the feet of those who look to us for guidance, "lest that which is lame be turned out of the way, but let it rather be healed." (Applause.) To do this effectually we must cease asking the question so much in reference to controverted topics, "Will it be safe for me to take it up?" That same question, "Is it safe?" instead of "Is it right?" has done more mischief in the church and in the world than it would be easy to calculate. (Hear, hear.) The time is gone by for "safety" in its selfish personal aspect to be considered with such an overweening regard, unless we are content to be left safe and sound like a stranded vessel, while the current of thought and conviction rolls on past us, and leaves us to rot upon the mud. (Cheers.) If we would maintain our hold upon the people, we must give them as sermons, not dry theological treatises, scholarly essays in which the syntax is perfect, and under the graceful flow of which the congregation is lulled to sleep, but terse discourses expressed in common every-day language, and bringing the religion of Christ to the hearts and homes and shops of the people. (Applause.) This is not the day for indolent, lethargic, somnolent preachers, but for those who are ever watchful and on the alert. (Hear, hear.)

The Rev. W. FIELD, M.A., of Lymington, proposed a cordial vote of thanks to the Chairman for his manly and outspoken address, guarding himself, however, from being understood as agreeing with all the views that had been advanced.

The Rev. S. MARCH, B.A., heartily seconded the vote of thanks, but with the same proviso as the mover, especially in reference to what had been said about the doctrine of the natural immortality of man. The vote was carried with applause.

The Rev. W. MAJOR PAULL, of Romsey, submitted the various details of business to be gone through. A generous offer made by T. Oote, Esq., to establish a Book Club for the Congregational ministers in the county, was accepted with readiness.

The Rev. W. FIELD, M.A., of Lymington, read a paper on national education.

The Rev. JOSEPH FLETCHER, of Christchurch, counselled Nonconformists to stand on the defensive, and protest against the bill. In his opinion there is no hope at present of the bill being so modified as to be really acceptable to Dissenters, and it was therefore better that it should be thrown out altogether. A petition to the House of Commons was ordered to be drawn up and signed by the chairman of the assembly. It was also unanimously resolved that a petition should be forwarded to the House of Commons in favour of the bill for the full admission of Nonconformists to all the privileges of the Universities—to be signed by the chairman of this meeting.

In the afternoon the friends dined together at the Club Room, East Cowes, the Rev. F. H. Williams presiding. In the evening the Rev. H. H. Carlisle, LL.B., of Southampton, preached an impressive sermon from Acts ii. 1 to 4, after which the Lord's Supper was celebrated, the Rev. Joseph Fletcher presiding. The various meetings of the Union throughout were attended by more than the average number at the spring assembly.

SUNDAY AND DAY SCHOOLS.

The fourteenth annual Conference of Yorkshire Sunday-schools was held in Trinity-road Chapel, Halifax, on Friday. There was a large attendance of delegates, representing 180 schools, containing 7,312 teachers, and 51,621 scholars. Mr. E. Lumby presided, and in the course of his opening speech said that from conversations which he had had with a gentleman who had to do with the bringing in of the Government Education Bill, he was led to understand that there would be no delay in bringing forward that measure. There was a strong desire that religion should be taught in some form to children in the day-schools. Whatever degree of religious teaching were allowed in the day-schools would not in any degree lessen the importance or the value of the work they had to do as Sunday-school teachers. On the contrary, it might contribute in a large degree to a more effectual way of imparting that knowledge by the Sunday-school teacher.

Mr. W. H. GROSSE, F.G.S., deputation from the parent Union, read a paper on "National education movements, and their bearing upon Sunday-school work." He said that when the Sunday-school was founded the elementary education of the young was not thought of at all. He did not agree with trying to shut religion out of the day-schools. Still, if they did not read the Bible in the day-schools, if the master or mistress of such schools were of religious principles, they would not be secular schools. If a measure for rejecting religious education from the day-schools was passed, it would not for some time affect the Sunday-school. But if children were compelled to go to school, very likely at some future time they would get to be rather wiser than the teacher, for they would be gaining knowledge whilst the teacher was standing still. It was for them, however, to supply sound Scriptural instruction to all who could receive it, and they should seek to establish schools in districts sufficient to provide the means of religious instruction for all. No pains should be spared to render the existing schools attractive. Children might be compelled to attend the primary schools on week-days, but on Sundays they would have to be drawn by tact and sympathy. With regard to the increased teaching power which was required, he said, the Church must do more for the religious education of the young than it has hitherto done. There were two popular fallacies, one of which was that Sunday-schools were provided only for the poor; and the other that parents should devote the intervals of public worship to the religious instruction of their own children and no other. The Sunday-school teacher was the minister's representative, and not the parents' substitute. He trusted that the pastors would so regard the Sunday-schools, and make an urgent request to the churches to pour into the Sunday-school a full tide of intellectual and religious power. They did not ask that young teachers should be replaced, but that the claims of the Sunday-schools should be set forth with urgent and warm sympathy. They looked to the ministers for an improvement of the existing agencies, as Christian ministers were the most suitable persons, from their training, to instruct teachers in their work; and it was a serious defect that the principles of teaching were not taught in any of their theological institutes. After speaking of a system of competitive examination for Sunday-school teachers, he recommended having classes for teachers, and said that local unions ought to undertake their formation and maintenance. If the Sunday-schools were to hold their ground, existing instrumentalities must be more freely employed. He spoke against trashy and immoral books and periodicals, and said that every Sunday-school and every class should disseminate a healthy literature. If churches and schools were faithful to God and to each other he said they had nothing to fear from the extension of secular education, and he urged upon every Christian to become a medium for the diffusion of light on the hitherto untaught youth of the land. (Cheers.)

An animated and lengthened discussion took place.

The Rev. J. C. GRAY believed there would come a time when religious instruction in schools would become impracticable. Seeing, then, that the imparting of religious knowledge would be relegated to the Sunday-school teacher, he was very anxious to place the teachers in a position to undertake the increased work which would fall upon them. The teacher's mastery of God's Word would be the key to the position at that time. The Rev. T. MICHAEL said that all they wanted was a system of secular education during the week, and good religious instruction by parents and members of religious denominations on the Sundays. Mr. E. MYERS, of Great Horton, believed the squabbling among religious people as to religious teaching did more harm than was likely to be counteracted by any religious teaching. If they would take a thoroughly Catholic view they would not exclude the Bible from the schools, but all sectarian dogmas. They ought to try to make the Sunday-schools attractive. Mr. E. G. SMITH, of Halifax, said they had better fight out the question before any bill passed Parliament, than to have to fight the matter over and over again in the town councils and local boards. (Hear, hear.) Mr. SYKES, of Huddersfield, argued that by a proper system of primary education, children would be taught to read the Bible, and thus one of the greatest obstacles in the way of Sunday-school teachers would be overcome. The Rev. Mr. ROBERTSON, of Great Horton, cordially agreed that the new system of national education should be secular, but he should like to hear how a minister

would be able to assist teachers in improving themselves. Mr. J. M. FENTON, of Sheffield, said the State would teach and discipline the children, and the Sunday-school teacher would thus find a prepared soil. Mr. E. THOMAS, of Bradford, said if the bill now before Parliament became law, the town councils would become the teachers of religion in towns, and the parson and the squire in agricultural districts. Judging from the past, he did not like the sort of religion which these men would be likely to teach. Before any bill was passed, it was their duty as Sunday-school teachers to raise their voices. He saw no other plan than to do away with religious teaching in the day-schools altogether, for as those schools were to be supported by the rates, every man's conscience should be respected.

Mr. GROSER in reply said that anything would be a lesser evil than a measure excluding religious instruction from the day-schools, and he thought that was a point that would have to be more carefully considered than it had been by those who were going in for such sweeping measures—measures that would receive his opposition. (Hear, hear.)

Mr. JOHN TULEY moved that a memorial from the conference, and signed by the Chairman, be forwarded to the Prime Minister, urging upon him the urgency of a movement for closing public-houses on the Lord's Day. The motion was seconded by a delegate from Sheffield, and carried unanimously.

On the motion of Mr. GROSER, a vote of thanks was passed to the Chairman, and the proceedings concluded by singing and the benediction. A luncheon was provided in the schoolroom for the delegates and visitors.

At the afternoon sitting, the Rev. J. C. Gray presided, when a paper was read by Mr. BUTCHER, of Bury, on "Evils with which Sunday-school teachers have now specially to contend." The first evil to which he should allude was that in the minds of the young there was an impression that religion was too melancholy a thing for them, and therefore to be shunned or at least to be put off until sickness or old age reached them. To counteract this notion was a thing which Sunday-school teachers should strive after. Another evil very prevalent at the present day was the craving after mere pleasure and amusement. He alluded to the system of religious theatricals, excursions, and entertainments being looked forward to more than the saving of souls. Another evil was the apparent unsettlement of everything. A fourth evil was the religious formalism of the present day; and the too high estimate put upon wealth was another evil with which the Sunday-school teacher had to contend. Other evils were outside allurements, and the habit of drinking; and the result of these was a great amount of crime and wickedness. The publican was not the only caterer who tempted to wickedness; but the ballroom, tea-garden, Saturday afternoon and Sunday excursions, also did their share. The last source of evil to which he would allude, was the past successes of Sunday-schools, out of which had sprung pride and self-conceit, and as a consequence this had led to inattention to further progress. Was there not such a thing as Sunday-school pride? (A voice: There is.) The church and school came to be looked upon as separate institutions. The teachers kicked against any interference, and the school came to be looked upon by the church as the hotbed of disaffection. He recommended that a check should be put to the self-glorification of schools.

Mr. JAMES BROWN, of Sheffield, thought the mock trials of the beerhouse system, and others, which were often a part of the Band of Hope system, tended to cultivate a love for the theatrical. He also alluded to the cricket-clubs and football-clubs in connection with Sunday-schools. Mr. E. THOMAS, of Bradford, believed the entertainments, as provided now, did the Sunday-schools a great amount of harm. Mr. THOS. DAX, of Bradford, thought the Saturday-afternoon excursions could scarcely be called an evil. In Bradford, they had frequent Saturday-afternoon excursions, and he thought this mode of recreation was of the purest character. He should be sorry for it to go forth from that meeting that they set their faces against such a mode of recreation. Mr. TAYLOR, of Sheffield, recommended that flower shows and industrial exhibitions should be held, in which the children could be encouraged both in nature and art. Mr. BATTY, of Longwood, said the drinking system was one of the greatest evils. The discussion was continued some time longer, and then Mr. BUTCHER replied, and concluded by moving a vote of thanks to the chairman, which was seconded by Mr. GOODWILL, of Scarborough, and carried. The proceedings of the Conference terminated with singing and prayer.

TETTENHALL PROPRIETARY SCHOOL.

On Wednesday evening last a meeting was held at Tettenthal Proprietary School—an institution established by the Midland Counties Proprietary School Company, for the purpose of furnishing to sons of Evangelical Nonconformists a sound and liberal education on moderate terms—the object of the meeting being to introduce Mr. A. W. Young, B.A., the newly-appointed headmaster, to the boys, and to give parents and shareholders an opportunity of making Mr. Young's personal acquaintance.

Mr. Young is son of the Rev. Dr. Young, of London, and grandson of the Rev. Dr. Alexander Waugh, for many years an eminent Presbyterian clergyman, and Mr. Young himself was educated in the City of London School, under the Rev. Dr. Mortimer, where, besides ordinary prizes, he gained a Carpenter Scholarship, value 290l., and a Travers

Scholarship, value 200l., and, in addition, carried off in successive years the classical medal and the German medal. At University College, London, in addition to class prizes, he took the second and the first Andrews Scholarships, the highest honour in the gift of the Council, and was elected a Fellow of his College. He is a B.A. of the University of London, having graduated in honours. At the time of the vacancy occurring in the headmastership at Tettenthal, formerly held by the Rev. R. Halley, M.A., Mr. Young was filling the position of headmaster of the Coleraine Academical Institution, Ireland. In applying for the vacant office at Tettenthal, he produced to the Board of Directors testimonials of a very high character from, among others, Dr. Mortimer; the Rev. E. Abbott, present headmaster of the City of London School; from Mr. de Morgan, professor of mathematics, Mr. Malden, professor of Greek, and Mr. Grote, treasurer, of University College, London; from two of the professors of Queen's College, Belfast, and numerous other gentlemen who testify to his high qualifications as a scholar and a schoolmaster, and to the great success of his efforts at Coleraine. A resolution of the Clothworkers Company, passed last year, bears strong testimony to the estimation in which Mr. Young's efforts were held in his late sphere of labour. It congratulated him "on the great success attendant on his efforts, so much to the advantage of the youth entrusted to his care, as also to the Company's estates," and in testimony thereof the Company presented him with the sum of one hundred guineas. It was on the strength of these testimonials, and others speaking highly of his character, and of his good influence over boys, that the directors appointed him as head of the Tettenthal School, and under these favourable auspices he has just entered on his work. He has brought with him from Coleraine, as his second master, Mr. Shaw, Peel Exhibitioner and First Classman at the first B.A. examination, Queen's University, Ireland, and the directors have sanguine hopes that from the present time will date an important era in the history of the establishment.

The Mayor of Wolverhampton (T. Bantock, Esq.) presided at the meeting to welcome Mr. Young, and was supported by a number of the friends of the school. About two-thirds of the boys were also present, the remainder not having returned to the school for the present term. In the course of some opening remarks the Mayor gave some good advice to the boys. Mr. MANDER said he disliked on such an occasion as that to refer to any denominational distinctions in church matters, and he would not do so, but he might say that the Church of the future would be a different Church from that of the present time. He was exceedingly hopeful that there would be a blending together of the different sections of the Church, a drawing nigh of all the different parties, and if it were to take place it would be on the basis of the principles that the Independents had so long cherished and contended for—liberty of conscience, religious equality, and freedom from State control. He wished the boys of that school to cherish these principles, and he wanted their masters to use their opportunities wisely and discreetly to lead their pupils to love, to embrace with all the powers of their reason, and to admire those principles, so that the boys might be able hereafter to advocate and maintain them and help on the day when they would be generally acceptable to the people of this country. In conclusion, Mr. Mander expressed the satisfaction he felt at that occasion, which he hoped was the commencement of a new and better era in connection with that school. (Applause.) The Mayor then, in the name of the company present, in the name of the shareholders and friends, and of the boys, welcomed Mr. Young amongst them, remarking that he had no doubt that his appointment would result in a large accession of numbers, and hoping that his stay would be a long and increasingly pleasant and useful one. (Applause.) Mr. YOUNG, who was received with renewed and hearty applause, said he cordially thanked them for the welcome they had just given him. He reciprocated very sincerely the kind sentiments expressed by the chairman and Mr. Mander, and heartily trusted that all their aspirations for the future might be fulfilled, and that before long they might have there a good and flourishing school. He then proceeded to make some brief remarks on physical, intellectual, and moral and religious education. After some remarks from Mr. Badley, Mr. James Warden, of Birmingham, Mr. E. Turnstall, and Mr. Shaw the new second master, who delivered a brief address, Mr. E. T. HOLDEN having congratulated the directors, shareholders, and parents on the results arrived at that morning, Mr. R. CARTER offered up prayer, and the proceedings terminated.

Three peers are at present engaged in preaching in various parts of the country—Lord Radstock, Lord Farnham, and Lord Teynham.

We (*Halifax Guardian*) under that the Rev. Enoch Mellor, M.A., of Halifax, has received the title of D.D. from the Edinburgh University.

Dr. Culross, of Stirling, has consented to be the minister of the new Baptist Chapel about to be erected at Highbury.

Mr. Thomas Jeffreys, of New College, has accepted the invitation of the church at Sutherland Chapel, Walworth, to become their pastor, and will commence his labours on the 22nd of May.

Mr. I. Boseley, of New College, London, has accepted a very cordial and unanimous invitation from the church and congregation worshipping at Ebenezer Chapel, Kidderminster.

The Rev. W. H. M'Mechan, of Over-Darwen, has accepted a cordial and unanimous call to the pastorate of the Baptist Church, Fishergate, Preston. He will enter upon his ministry at an early date.

The Rev. Robert Spence, M.A., has been obliged, by prolonged ill-health, extending over three years, to resign the charge of the Ward Chapel, Dundee, after a pastorate of some seventeen years. It will take effect about the end of May. The sympathy which the prospect of separation has evoked, has, among other forms, been developed in a noble subscription for a testimonial of respect and affection, to be presented before Mr. Spence's departure from Dundee. Already the sum of 2,200l. has been received towards the gift, which is to express the goodwill of the church, and to relieve necessary solicitude about the secular future of Mr. Spence's children in their early years.

THE BIBLE CHRISTIANS are about holding their jubilee, which will be commemorated by the opening of a new chapel, East-road, City-road, on Wednesday, May 4th. The first sermon will be preached by the venerable James Thorne, who, though he has entered on the fifty-fifth year of his ministry, preaches twice or thrice every Lord's Day.

THE REV. NEWMAN HALL.—A letter from the Rev. Newman Hall, dated from Nazareth, has been received at the Surrey Chapel. The rev. gentleman speaks hopefully of his health, and practically refutes the prevalent rumour of his intended retirement from the Surrey Chapel, and settlement in the United States, saying that he hopes, on his return to London, to "preach the Gospel with greater power and more energy than ever."

METHODIST NEW CONNEXION.—Dr. Cooke, of London, opened a New Connexion Chapel at Batley, by a special service on Thursday afternoon, which was largely attended. There was also another service in the evening. The cost of the building has been about 4,000l., exclusive of material which formed part of the old chapel. Accommodation has been provided for 1,600 worshippers. The style of architecture is Italian, and the treatment is decidedly effective.

UTLEY, NEAR KEIGHLEY.—On Good Friday Mr. Alderman Law, of Bradford, laid the foundation-stone of a new Congregational chapel and schools at Utley. The chapel is to seat about 400 people, and the schools to accommodate 250 children, and the estimated cost of the whole of the buildings is 2,300l., of which about 1,200l. has already been obtained. When the chapel has been completed, the services will be conducted by students from Airedale College, at Bradford.

DEWSBURY.—On Thursday afternoon, the cornerstone of a Congregational Mission-room in connection with Ebenezer Chapel, Dewsbury, was laid by Mr. John Walker, of Dewsbury Mills. The building is to accommodate 250 worshippers, and the cost is expected not to exceed 500l. After he had laid the stone, Mr. Walker delivered a brief address, and explained that the work of establishing the new mission room had been taken up by the Ebenezer Evangelistic Mission, which intended shortly to erect a similar building at Batley Carr. The Rev. W. Thomas, Leeds; the Rev. J. Collier, Earlsheaton; the Revs. H. Sturt and G. M'Callum, Dewsbury, also took part in the ceremony.

THE ST. PAUL'S SPECIAL SUNDAY EVENING SERVICES.—The annual series of services for the working classes in the body of the great cathedral closes with Easter. At that on Good Friday evening the Rev. J. W. Reeve, minister of Portman Chapel, preached from the text, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ." On the evening of Easter Sunday the sermon was preached by the Rev. H. P. Liddon, the new canon, from Romans vi. 4, "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." The congregation was immense. A very large portion of those in the reserved seats were clergymen. It is announced that Mr. Liddon will go into residence in May, and will preach every Sunday afternoon in that month. The Dean and Chapter have determined that, although the ordinary services have been brought to a close, there shall be four extraordinary special evening services in aid of societies.

IRSWICH.—On Wednesday evening a meeting was held in St. Nicholas-street Chapel, at which the Rev. George Snashall, B.A., was recognised as pastor of the church. The chapel was crowded. The chair was taken by the Mayor (E. Grimwade, Esq.). Amongst the letters of regret read was one full of fraternal feeling from the Rev. A. H. Synge, vicar of St. Peter's. The chairman read the 4th chapter of the 1st epistle of St. Peter, after which he addressed a few remarks to the meeting. As he was not a believer in the connection of Church with State he did not come as Mayor of the borough, but came as a friend to join with those around him in congratulating them upon the union which was to be recognised that night. He hoped that they would never lose confidence in their minister, and that this church would long continue in the future, as it had done in the past, to exercise a good effect upon the town, and that an abundant blessing might be poured down upon it. Mr. J. W. Higgs, one of the deacons, made a short statement as to the position of the church during the last nine months, since the retirement of the Rev. J. Raven. The Revs. George Snashall, R. Berry (London), J. Raven, and T. M. Morris afterwards addressed the meeting, which terminated in the usual way.

SURREY MISSION.—This society held its seventy-third anniversary on Tuesday, April 12th, at Trinity Chapel, Brixton. The Rev. J. Macfarlane, D.D., preached the annual sermon, and S. Plimsoll, Esq., M.P., took the chair at the public meeting. The report stated that there were eight evangelists labouring under the society's auspices, whose several districts comprised forty villages and hamlets, with a population of 20,000 persons. They preach in fifteen mission chapels, besides holding cottage meetings

and open-air services; they distribute many thousands of religious tracts, and week after week from house to house they teach and preach Jesus Christ; they have under their superintendence seventeen Sabbath-schools, with a devoted band of zealous teachers, whom they have been instrumental in introducing to the fellowship of the Gospel and the work of the Lord among the young. In addition to this, as their journals testify, they have paid an unusually large number of visits to the sick and dying, and put forth no small amount of laudable effort to elevate the social position and improve the moral character both of the villagers and their families. The services of the day were well attended, and much interest was expressed and manifested in this evangelical and truly Catholic mission, whose special work is the dissemination of the Gospel throughout the agricultural districts of the county—a work in which it continues to be greatly honoured and blessed. The income of last year was 522l. 9s.

PRESTON, LANCASHIRE.—A considerable number of those members of the church at Cannon-street who have dissented from the proceedings in that church which have been the cause of so much scandal, have formed themselves into a new church, at present meeting in the Assembly Room of the Mechanics' Institution. The formation service took place on the evening of Monday, April 11, when sixty-seven persons gave in their names. The Rev. W. H. Davison, of Bolton, presided, and asked the assent of the members to the doctrines of the Lord, and the congregational form of Church order. A short address on the "Constitution of Congregational Churches," was delivered by the Rev. E. Bolton, of Preston, after which the Rev. H. Lings, of Fleetwood, read the Scriptures and engaged in prayer. The Lord's Supper was then celebrated, and a suitable address given by the Rev. W. Hodges, of Bretherton. The congregation numbers about 180 at each service, and gives promise of increase. The new church has adopted sundry changes in its rules, with the hope of preventing, as much as possible, those unseemly strifes which have brought discredit on the name of Independency in Preston and elsewhere. The chief features consist in the separation of the work hitherto done by deacons into its spiritual and temporal divisions, and appointing officers for each department, the limitation of the term of all officers, and the recognition of the principle of referring all disputes which the church itself cannot settle amicably to the arbitration of members, lay or official, of other churches of like order.—*From a Correspondent.*

PEMBROKE DOCK.—The services in connection with the recognition of Mr. Davies as pastor of the Congregational Church, Albion-square, in this town, were held on the 12th and 13th inst. On the evening of the 12th, the Rev. E. Jacob, of Ebley, preached from 1 Thess. iii. 8. On Wednesday the large number of upwards of 600 sat down to tea. In the evening a numerously attended public meeting was held in the chapel. W. Trewent, Esq., occupied the chair. After singing a hymn, prayer was offered by the Rev. T. Davies, of Neyland. The chairman addressed the meeting and read letters from gentlemen who were unable to attend, viz., the Rev. T. Lodwick, of Lions Hill; J. Harding (W. M.) and from Thomas Blake, Esq., of Ross, who was a Liberal candidate for the representation of Herefordshire at the last election. He was present at the recognition services of the Doctor at Ross, and also at his resignation, and bore high testimony to his character as a minister of the Gospel. Mr. Lewis, one of the deacons, gave a statement of the circumstances which led to the selection of Dr. Davies as their minister. The Rev. T. Davies, M.A., Ph.D., spoke of the several charges which he had had, and the reasons which led him to accept this offer; at the conclusion of which the chairman gave him the right hand of fellowship. The meeting was afterwards addressed by the Revs. C. Gion, of Milford; D. Salmon; W. Griffiths, of Templetown; D. Evans, of Narberth; John Griffiths, of St. Florence; E. Roberts, C. Goward, and E. Jacob. After a vote of thanks to the chairman, the Rev. E. Matthews concluded with prayer, which brought these highly interesting services to a close. There is still the large debt of 3,000l. on this beautiful edifice.

Correspondence.

THE EDUCATION QUESTION.

To the Editor of the Nonconformist.

SIR,—I am a hearty well-wisher to the national effort now making in favour of education, and very much disposed to be conformist to Lord Russell's suggestions for the improvement of Mr. Forster's Bill; but the "conscience clause," as hitherto applied, has had my thorough dislike and distrust. I have watched its unfair, its cruel working in rural districts. Where most needed, it has been most inefficient. Yet, still, I think there is a way to make even a "conscience clause" fairly and practically useful. Remove the irksome obligation from the poor parents' shoulders, and lay it upon the direct recipients of the people's money.

Let the treasurer, or head-teacher, of a school, or both, when receiving each grant, sign a "declaration" that they will not, during regular school hour, teach, or knowingly permit to be taught, or orally or by catechism, creed, &c., any denominational tenets.

Declarations of various kinds, "conscientiously" given, are now required from many recipients of public money; so that, in following this course, we should only adopt a safe and salutary precedent.

The Scriptures might then be read by the teacher to

the whole school daily, in such selections as a commission formed of representatives of different denominations might approve and endorse, and this would be better than making the Bible a mere class-book, to be thumbed and blundered over and disliked by the scholars. Nor should I object to plain, practical remarks by the teacher upon the portions for the day, so long as his conscientious "declaration" guarded the children from all sectarian dogmatism.

Yours truly,

J. PEELE CLAPHAM.

St. Leonard's-on-Sea, April 18, 1870.

THE GOVERNMENT EDUCATION BILL.

MEETINGS.

The Nonconformists of the counties of Durham and Northumberland are adopting active measures to give expression to their views on the Government Education Bill. During the past week public meetings were held in Darlington, Blaydon, and Blyth, in which the Dissenters took an active part; and resolutions adverse to the denominational clauses of the bill were adopted. Mr. Candlish, M.P., and Mr. Stevenson, M.P., addressed a large public meeting in Sunderland on Wednesday on the education question; and the following night a large and crowded meeting of Nonconformists was held in the same town, when strong speeches were delivered with regard to the alleged sectarian tendency of the bill. The Congregational Union of Durham and Northumberland will be held in Newcastle, when the education question has to be discussed; and this day a conference of the Nonconformists of the two northern counties will be held in Newcastle to consider the question.

Mr. Platt, M.P., presided at the opening of a bazaar at Higginshaw on Friday, and made a speech on education. He objected most strongly, he said, to the Government scheme in its present form, especially that part of it which gives power to local bodies in the matter of religious instruction. They had arrived at a great crisis in the history of the country, and it was their duty to speak out plainly upon this great question of education. He suggested that the question of religious instruction might be settled by the introduction of "a time conscience clause," so that a time might be set apart during which all ministers upon the same equality would have liberty and authority to go into the schools and teach religion to those connected with their churches or chapel, or belonging to their different creeds.

At a special meeting of the Salford Town Council on Thursday a motion was brought forward declaring the clause in the Government Education Bill conferring upon town councils the power of appointing school boards, to be very objectionable. The motion was rejected by a majority of twenty-one against nine votes.

At a meeting of the Devon Central Chamber of Agriculture a discussion took place on the Education Bill, the subject being introduced by a paper read by Mr. George Stooke, entitled, "National Education: secular versus religious." Mr. Stooke complained of the partial application of the principle of compulsion. In some districts the compulsory principle would be put into operation, in other districts it would not, thus giving occasion for heartburnings and jealousies in the minds of all parties concerned. Of compulsory secular education he was in favour, but if it were proposed to make denominational education compulsory he would enter his protest against it. He concluded by moving that "all schools supported by public money should be for secular education only." The Rev. J. M. Hawker thought that secular education was "godless education." He moved—"That this Chamber believes that the Bible, with a simple, unsectarian explanation, should be the sole public religious teaching of all Government-aided schools; that it should be read the first thing, and that those who object to it should be allowed to come in after the reading has ended." This was seconded by Mr. Wade. Mr. Ford believed godliness would increase if they had a purely secular education instead of what was now commonly called a religious education, which was merely a name for teaching certain creeds and catechisms which they knew were not religion at all. Mr. Northcott would also prefer the Bible being read without comment. The Rev. H. Tudor, rector of Wolborough, agreed that if education were to be compulsory it must be secular. He did not think, however, it would be at all wise to destroy the present system. The discussion was adjourned.

THE CALVINISTIC METHODISTS.

At a monthly meeting of the Calvinistic Methodists of the Arvon district of Carnarvonshire, recently held at Caerhun, the Rev. William Rowlands, Cefnwaen, in the chair, the following resolution was unanimously agreed to; it was also agreed that copies of the same be forwarded to the Right Hon. W. E. Gladstone and the Right Hon. W. E. Forster:—

That we, as ministers and deacons of the Calvinistic Methodists in Arvon, representing seventy churches, and some 24,000 members and hearers, rejoice greatly in the hope of having a law passed in the Parliament of this kingdom that will ensure to all children a good elementary education; but feel deeply anxious that there should be nothing in that law that may in any way interfere with our religious liberty. That we have been labouring hard in our respective neighbourhoods to establish and support British schools, and that the un-denominational education which is given in those schools is perfectly suitable to our wants, and to the wants of the Welsh people generally; for although the Bible is read and taught in them, yet care is taken to avoid making any reference to those things in which one denomination differs from other denominations. That we

also entirely disapprove of the denominational system of day schools. Indeed, rather than establish a denominational system of education, to be supported by public money, we would greatly prefer that the religious education of the children should be left altogether to the care of parents and the various sections of the Church of Christ in the country; but if the Government thinks that it would be difficult to get those denominations that have not hitherto taken to the unsectarian system of schools to use that system without abusing it, that we desire to express our cordial approbation of the plan suggested by Earl Russell in his letter to Mr. Forster, viz., that the education be secular, but that the teachers every day should commence the school business by reading a portion of the Word of God, and singing a hymn with the children, liberty being reserved to all who object to that to keep their children away while it is being done; that we also believe that such a plan would be acceptable to the Nonconformists of Wales generally. And whatever may be thought proper to be done for the rest of the kingdom, that we earnestly hope that our Government will so consider the peculiar circumstances of Wales as to take care that there shall be nothing in the law for the education of the people that may prove an offence to the religious convictions of the inhabitants of the Principality.

OPINIONS ON THE BILL.

Mr. T. Dyke Acland, M.P., makes some suggestions respecting the Education Bill, and pleads for more vigorous and elastic administration, and less stringent legislation on the religious part of the question. He urges that a line should not be drawn by statute, and that the clergy should not have handed over to them what the teachers considered the primary condition of their moral influence over their scholars. The practical question to be settled is this:—"Shall the schoolmaster enter the school with his hands tied behind him? or shall he enter it as a free man bound to respect the rights of parental authority?" If the latter course is shown by experience to be the best, how are the minority to be protected against the abuse in rare cases of a reasonable discretion placed in the hands of the master? He proposes to give notice of some amendments having for their object—1. To require local boards to frame regulations as to religious instruction (if they do not prefer to found secular schools) to the satisfaction of the Education Department. 2. To give all ratepayers and parents of scholars unrestrained right of entry to the school at all times, on condition of not interfering at the time with the instruction. 3. To give a right of appeal to the Education Department, who under Clause 16, with a slight alteration, will have ample powers to deal with the case, if sustained on inquiry, even to the extent of dismissing the master, as in the case of the poor law.

Archdeacon Denison sounds a note of alarm on the subject of education. The docility with which Churchmen seem prepared to accept a "time conscience clause" terrifies and grieves the worthy Archdeacon, who feels bound to warn his brother Churchmen that "their position in relation to the bill is fast falling them." A time conscience clause, he says, does more to draw a hard line between "religious" and "secular" than anything which could be proposed short of absolute exclusion of "religious"; and it is awfully dangerous because "it is plausible and insidious." The Archdeacon quite understands why the announcement of the prospect of it by Mr. Gladstone should have been hailed by the "seculars" as a principal step to victory.

The Rev. J. Llewellyn Davies, in a letter to the *Times* of Wednesday, maintains that the Birmingham League has not put before the country a defined, positive scheme, secularist or other, upon the religious question. Mr. Hughes, Mr. Davies adds, claims the right of supporting religious education as a member of the League. On the other hand, the representatives of the League explain that its leading members were coming round to the conviction that no settlement was practicable except upon the basis of the absolute exclusion of religion, and the notion of reading the Bible without the liberty of saying anything in explanation of it is repudiated as an imbecility. This uncertainty of sound need cause no practical difficulty. It is not necessary to refer to the League as having any policy at all, except that of opposition upon the difficult problem under discussion. With regard to the policy of entirely excluding religion from the ordinary school work, Mr. Davies asks—

What conditions will be sufficiently stringent to prevent it? Is it to be illegal to speak of a moral obligation as a command of God? Is it to be forbidden to attach any epithet of reverence to the name of Jesus? Is any instruction in Church history to be allowed? At the present time all the reading books in use in schools are pervaded by theistic and Christian assumptions; are these to be carefully weeded out? What kind of books would be admissible under a system of teaching from which religious instruction should be formally excluded? The enormous majority of persons who will have anything to do with education in this country believe in God and in Christ, and this faith so naturally flows into all moral and historical teaching that it cannot be kept out without setting up the most solidly-cemented barriers against it. To refuse to make reasonable terms with this faith is like ignoring a natural fact. The Government Bill may easily be fought out of its chance of becoming law, but no system such as could satisfy either Mr. Miller or Mr. Harcourt could be made to work satisfactorily in this country until a great change has come over the general convictions of the serious and responsible classes.

Speaking as a Churchman, Mr. Davies would heartily accept the terms suggested by the *British Quarterly Review* for April, the representative of the more cultivated Dissenters. That organ asks for the exclusion of specific denominational formularies from rate-aided schools, with real protection for the religious preference of all parents, but does not desire to limit otherwise the freedom of religious instruction.

The *Daily News* publishes a summary of the amendments to the Education Bill which now stand on the notice paper of the House of Commons. They are 108 in number, and the most important are directed towards the clauses which deal with that which has been termed the "religious difficulty," and frame the regulations for the attendance of children at public elementary schools.

In regard to the action of the Wesleyans, the *Watchman* says:—"At a meeting of the Wesleyan Education Committee, held at the Centenary Hall last Monday, the President of the Conference in the chair, it was unanimously resolved:—'That a protest against certain proposals of the Government Education Bill having been presented to Mr. Gladstone on behalf of a large body of Wesleyan Methodist ministers, the Wesleyan Committee of Education deem it right to state that no judgment on the bill, or any portion of it, has yet been pronounced by the United Committee on Education appointed by the Conference.'" [The Wesleyan Committee of Education have deferred their judgment till it can have little weight. No decision they can come to can undo the moral effect of the protest signed amongst others by 878 ministers of the Wesleyan Connexion.]

"S. G. O." writes to the *Times* on "the religious difficulty." He says that all solutions of this problem must come to this: Schools supported by the "rate" must either be secular altogether, or there must be some compromise which shall allow some religious teaching which shall secure to each child a knowledge of those truths on which the great body of believers agree, leaving to different denominations of Christians to take whatever other opportunity circumstances will admit to inculcate the doctrines special to their own denominational creed. "S. G. O." thinks, in all this controversy, it has been overlooked that the age of the children is not one to which much evil can attach from dogmatic teaching. He says he is altogether incredulous on the subject of parents giving at home teaching in the elements of Bible knowledge. Many would try to do so, as they do now, and many would succeed; but daily toil, the battle of manual labour, domestic life, its scenes and surroundings, however they may afford opportunity for good example, make schooling at the hearth generally impracticable, even if there was the ability to give it. He thinks if all would unite to secure some plot of Christian ground to which all would desire to introduce early child life, this religious difficulty would cease to exist.

PUBLIC WELCOME TO THE HINDOO REFORMER.

On Tuesday night, April 12, a welcome *soirée* was given to Baboo Keshub Chunder Sen, the Indian religious reformer, in the Hanover-square Rooms. There was a crowded attendance. Among those on the platform beside the distinguished guest were Lord Lawrence, Lord Houghton, Alderman Sir J. C. Lawrence, Dean Stanley, Mr. A. Russell, M.P., Rev. J. Martineau, Rev. Stopford Brooke, James Heywood, Esq.

SAMUEL SHARPE, Esq., president of the British and Foreign Unitarian Association, presided, and in opening the proceedings said the name and fame of the eminent Hindoo reformer had preceded him to this country, on account of his special and successful efforts to recall his countrymen from idolatry, in spreading education, raising the condition of women, and breaking down caste.

It was then announced that letters of apology for absence had been received from the Duke of Argyll, Sir John Bowring, Sir O. Trevelyan, Mr. J. S. Mill, Mr. Grant Duff, M.P., Mr. Max Muller, the Dean of St. Paul's, the Rev. Henry Allon, the Rev. T. Binney, the Rev. W. Roberts, &c.

Dean STANLEY moved the first resolution, as follows:—

That this meeting, composed of members of nearly all Protestant churches, offers a hearty welcome to Keshub Chunder Sen, the distinguished religious reformer of India, and assures him and his fellow labourers of its sympathy with him in their great and praiseworthy work of abolishing idolatry, breaking down caste, and diffusing a higher moral and intellectual life among the people of that vast empire.

After a feeling and graceful reference to the late lamented Bishop of Calcutta, he said that all present were most anxious to impress upon Keshub Chunder Sen, that amidst and athwart all the religious differences which he might find in England, there was still a common Christianity to which he could look with reverence. (Cheers.) Every church became great and noble only in proportion as it was able to recognise whatever was great and noble in other churches; and they felt that they were approaching most nearly to the spirit of the Founder of their faith in proportion as they were enabled to recognise and trace human excellence wherever it might be seen. He was tempted to quote some words on education that fell some years ago from the eminent statesman, Mr. Gladstone, who now sways the fortunes of this country. (Cheers.) Mr. Gladstone said: "It is our duty above all things to avoid the error of seeking to cherish the Christianity of isolation. The Christianity which is now and hereafter to flourish, and through its power in the inner circles of human thought to influence ultimately in some manner more powerful than now the masses of mankind, must be filled full with human and genial warmth, in close sympathy with every instinct and need of man, regardless of the just title of every faculty of his nature, apt to associate with and make its own all, under whatever name, which goes to enrich and enlarge the patrimony of our race." That was most true. One of the strongest claims put forward in the New Testament as a ground for reverencing the

Founder of our religion was that He is "the light that lighteth every man that cometh into the world." One of the highest aspirations breathed by the ancient prophets concerning Him was that He was to be the inheritance alike of Europe and of Asia. It had always seemed to him one of the strongest proofs of the heavenly origin of our religion that, having sprung from the East, it was able to conquer and assimilate the West. That proof would be redoubled if, having become a Western European religion, it were able to win back unto itself the higher intelligence of the remoter East, and that could only be done by fixing their minds upon that common element in the various churches of Christendom which presented the Christian faith at once in the most sublime and the most attractive aspects. He thanked God the day was gone by when the idea of a common Christianity independent of differences was regarded as chimerical, and that it had now been acknowledged in the most practical form in the great field of national education. (Cheers.) That idea had beyond doubt existed formerly among the simple and the poor as well as among the most cultivated spirits of Christendom, for they had soared into a region above the narrow distinctions of parties and sects. The Christianity of Bacon, of Shakspeare, and of Walter Scott commanded the assent of all churches, and needed no special decree or confession of faith to recommend it. It was this that went right to the heart and mind of all, and it was this he ventured to recommend as the Christianity of England to their distinguished guest. Faint indeed would be the hope for the Christianisation of India if it depended on the adherents of those great old civilisations adopting any purely European form of religion, whether Anglican, Presbyterian, Greek, or Roman. What was to be desired both for them and for ourselves was that some native form of Indian Christianity should arise, just as Roman Christianity arose among the Latin races, or Teutonic Christianity in England, Germany, and America; and of that native form the first indication was to be found in the circle of those thoughtful inquirers of whom their guest appeared as the chief. (Cheers.) He asked them, in this week dear to all Christians, to welcome a traveller from the shores of the Ganges to the shores of the Thames, and to hear from himself what he had done and what he proposed to do for the welfare and advancement of his native country. (Cheers.)

LORD LAWRENCE said he believed he was one of the friends of their distinguished guest who induced him to take what was, to a Hindoo gentleman, a formidable undertaking—namely, to undertake a voyage from India to England. Keshub Chunder Sen belonged to the physician caste. In his youth he was placed in an English day-school, and he afterwards graduated in Calcutta. There he acquired a thorough knowledge of the English language, English literature, and English history. It was impossible that with this knowledge, he could remain an idolater. Early in his career he learned to despise the worship of idols, and, upon reflection and prayer, he came to the worship of the true God. He became a Brahmo Somaj, so that in Chunder Sen they saw one of the great reforming party now arising in Bengal. He could not express to them the importance of the movement which was now in its infancy. Already some of the highest families had learned the English language; and, though some had become rationalistic, the worship of God was making great progress. It was impossible for any one not acquainted with India to know the difficulty a man had to contend with in forsaking the practices of his forefathers. Only men of strong minds were able to do it, and it was such a mind in their distinguished friend which had arisen to the worship of God Almighty. (Cheers.)

THE REV. JAMES MARTINEAU said that the reform of which their distinguished guest was the representative was one that had commenced *de novo*. It did not derive itself from the ancient religion of the country nor from Christianity, but commenced afresh from the native resources of the human heart and soul. (Applause.) There were times when it was absolutely necessary for human societies to fling themselves clear of the tangle of traditional and inherited beliefs, when it was impossible to reach the truth by merely thinning away the thicket of difficulty in which their minds had become entangled, and it was absolutely necessary to begin afresh and to see what could be done with the native resources of humanity communing with God through nature and through its own faculties. Their great reformer with his people had ventured upon that step, and had shown what truth could be won by a human soul standing in its loneliness and its isolation, how far it was possible for it to hold communion with God and to sanctify life and to sanctify the creation into which it was born. The result had been what he believed it ever would be—that God and the human soul had found each other out; and after all the storms of doubt and difficulty, the foot was found upon the eternal rock, against which the tempest would beat in vain, and overhead was that canopy of eternal love from which at last every cloud would sweep away. (Applause.) The noble lesson read to them by this Indian reformer was destined to react upon themselves. Many a time had the Divine interpretation of the world—many a time had successive religions, come to the West from the East. He believed it was destined to be so again. The European mind had a certain hardness in it, in virtue of which its intellect was never able to make any large progress in knowledge without at the same time losing apparently its spiritual depth. It seemed in our own time as if there was to be again an apparent hostility between modern science and religion. He believed that the Indian intellect would absorb and appropriate all their modern science, but would do

so without sacrificing at the same time the Divine interpretation of the universe. It was said in one of the Indian dramas that the external creation and God had been separated from one another in the human mind by the action of the demon Illusion, and that whenever that demon was destroyed they would again reunite. So perhaps it would be now; and if their friends of the East could restore to them of the West something of that tender mind, and of that sweet affectionate humanity of which they had an example present that evening, they would redeem them from their European hardness, and so give them the best form of forgiveness for the past offences of a Clive and a Hastings, and the truest gratitude for the benevolent justice of a Bentinck and a Lawrence. (Loud cheers.)

THE REV. DR. MULLENS, Foreign Secretary of the London Missionary Society, who had long known Chunder Sen in India, supported the resolution.

DR. MARKS, a Hebrew clergyman, said he would ill deserve the name of an Israelite if he refused to give his support and sympathy to any brother man whose object was to diffuse a knowledge of the one and only God in any part of the world. (Cheers.) He did not know what Baboo Keshub had done or would do in India, but he saw what he had already done in England—that ministers belonging to ten denominations who were constantly quarrelling with each other had been brought together on the same platform to give a friendly welcome to the representative of the Indian worshippers of the one God. (Loud cheers.)

BABOO KESHUB CHUNDER SEN then rose to address the meeting. When the applause with which he was greeted subsided, he said: The cordial welcome you have accorded me to-night excites in me a proud feeling of gratitude which almost overpowers me, and which I cannot sufficiently express. When I left India I did not in the least anticipate, and could not for one moment expect, and there would be such a gathering as this. The kind speeches which have been delivered, and the enthusiastic cheers with which I have been received, make me feel as I never before felt—that England is deeply interested in my great country. (Applause.) You are perhaps aware that I did not come to England for business or pleasure. It is not to satisfy idle curiosity or to make money that I am amongst you. A most sacred duty brings me here. I have a mission to fulfil. I come from India to tell you Englishmen and Englishwomen what you find in my country. I bring to you the heartfelt thanks of 180,000,000 of my countrymen for the great work which you have commenced there, and which you have been carrying on for the last few years. What that great work has done you can only believe when you see with your own eyes. It is not the opening of railways—it is not the conversion of forests into smiling fields—that I allude to—it is not a political reform to which I draw your attention. The work that is going on under British Government is a work of revolutionary reform—thorough radical reform. You are now lopping off the branches of evil; you have got at the root of corruption. You are carrying on a crusade against all the evils from which India has been suffering for ages. This is not man's work. I look upon it as God's work, done through the British nation as an instrument in His hands. When India lay sunk in the mire of superstition, and when Mahomedan oppression had extinguished nearly every species of hope—when Hindooism and Monotheism had fallen into idolatry and polytheism—when the priests were exceedingly powerful, and were triumphing in their unjust influence over down-trodden humanity—the Lord in His mercy sent out the British nation to rescue India. In obedience to God's injunction, Britain went out and India rose. Having thus opened his address, Chunder Sen discoursed eloquently for upwards of an hour on the effects of British influence on the progress of the Hindoo nation. He admitted that the earlier British settlers were corrupted, but they were as a means to an end, and were the forerunners of those special agencies which were sent after them to elevate and exalt his countrymen. Gradually England came to feel the responsibility of her position as ruler of India, and in the course of time England and India came to be connected by closer ties of political kinship. The stream was opened which connected England and India politically, socially, morally, and religiously, and now in India they saw a great nation rising up. They saw signs of new life among the people. From the Himalayas to Cape Comorin they saw a new nation rising up, as it were. They began to receive English knowledge in their schools and colleges; they began to read Shakspeare, Milton, and Newton; and now he might say that in a great measure these great names had become their own. It was not only this but they had the same Government—the same generous-hearted and noble Sovereign; and when he said, "Long live Her Gracious Majesty Queen Victoria," he felt that his words were reverberated throughout the length and breadth of India, and that all among his educated countrymen joined with him in wishing long life to that great Queen from whom they had received so many and such rich blessings. (Applause.) Material prosperity had been promoted; the railway and the telegraph—the pioneers of civilisation—had commenced their work, and the physical resources of the country were being so fully developed that, rich as she was, a great future lay before her of prosperity and aggrandisement. In social reformation his country had not been inactive. The great curse of India was caste, and England had already proved a great power in weakening that injurious distinction. There were men in India who had received a truly liberal education, and it was almost impossible that they should

keep up such allegiance to caste, with all its demoralising associations. There were still customs that were keeping down the country. That of premature marriage, and the practice of polygamy, had long been acted banefully in India; but the influence of English education had tended to operate most powerfully in turning away public approbation from this great vice and injurious system. It was now beginning to be felt that if India is to be reformed, early marriage and polygamy must be abolished, and the marriage customs must be improved and reformed. When England went out on her great mission of reformation, of course she went with a Bible in her hand. That had been received and studied and in many cases appreciated by the educated natives of India. The oldest of their books had inculcated pure theism, and at first the Bramo Somaj intended to restore Hindooism to that, its original state of purity. They intended to throw down the altars of idolatry and superstition and caste, and to declare throughout all India a pure monotheistic religion. By degrees they became convinced that Hindooism meant nothing more than the worship of one true God. Unfortunately for some time they maintained the infallibility of the early Scriptures of the Hindoos. Ten years elapsed, and the mistake of that belief was found out. It was found that those old books contained some of the worst forms of native worship and ritual, and from that time they dated the progress in India of a pure monotheistic church. A large number of young men had now been brave enough to promote intermarriage. A high-caste Brahmin had been brave enough to accept in marriage a low-class Sudra, so that in many cases there was a falling off of caste. He granted that, as in other parts of the world, there was social and political distinction; but as a religious distinction caste could not be tolerated for one moment. He might be asked, how would they receive the mission of Christ? He might say it was impossible for a true theist to conceive any antipathy to Christ or His teachings. There were thousands who did not like to see Christ preached to the population of India. Christianity had come to India in a foreign and repulsive form. Christianity was by its Founder, and its earliest traditions, Asiatic; the imageries and the precepts of the Bible were of an Asiatic and Oriental stamp. There was much there with which Indians could sympathise and which they could accept. But he could not say the same thing of the doctrines and dogmas which had been presented to India through various channels. (Applause.) There were so many Churches into which Christianity had been divided, there were so many dogmas and services and rituals followed by so many nations calling themselves Christians, that India was really confused and perplexed when she was asked to solve the great problem which was to be accepted. Each sect came with its own doctrine and dogma, and when a man had settled down contentedly to one, another missionary would come from another Church, and the man would not know what to do. But all this time the Churches respectfully revered that central figure of Christ. He had come here to study Christian life as accepted in England, to see Christian self-sacrifice and self-denial. He knew that England had become a great nation not merely through commerce and trade, but through the benign influence of godly and religious lives. They asked him why the Christian mission had not succeeded in India. They had themselves to thank for it. The Indians attached greater importance to religious life than to doctrine, and if there was really Christian life in India, it would surely be felt one day. He must throw himself upon their indulgence and sympathy. There were matters of difference between them, but still the great work of abolishing idolatry and caste in India was one which they all could realise. Let them ignore, at least for this particular duty, all differences of opinion, and cordially co-operate in giving India a knowledge of God. He came here in order to give the thanks of his countrymen for what England had done for them, but she had still a great many things to do. He wanted them to show something more substantial than their advertisements. Let them give their hearts. He had seen in London many of these things, but he thought they had better things to boast of than the science of puffing. He should like to be taken into society and to institutions where he could see Christian life. And, more than all, if he had said or done anything to offend, he begged them to give to him, as a stranger, their indulgence. (Applause.)

On the motion of Lord HOUGHTON, seconded by Sir JAMES LAWRENCE, a vote of thanks was accorded to Chunder Sen for his address.

The meeting afterwards dispersed.

The Baboo Keshub Chunder Sen preached on Sunday at the Unitarian Chapel, South-place, Finsbury, to a crowded congregation. There was, says the *Pall Mall Gazette*, a slight trace, but nothing more, of foreign accent. The Hindoo spoke with perfect fluency, with complete grammatical accuracy, and apparently without even the use of a note. His appearance is striking, and has a certain genial dignity in harmony with the simplicity of his dress, and the absence of any forced gesticulation. His features are well cut, and combine a certain sweetness with an expression of marked decision. The sermon was of extreme simplicity. He spoke with much quiet fervour upon the goodness and mercy of God. The parable of "The Prodigal Son" was frequently quoted, and the example of our Lord was noticed reverently and respectfully, though not of course with any impression of a belief in its sacred character.

IRELAND.

There was a savage murder at Holycross, near Thurles, on Wednesday, but the murderer is in custody. It is stated that the crime originated in a dispute between Mr. Clarke, of Graigenoe Park, near Holycross, and some tenants named Gleeson, who held a considerable farm under an old lease, which recently expired. A proposition was made to give them a new lease at an increased but still moderate rent, and they agreed to accept the offer, but when the tenant-right agitation presented the claims of the occupiers in a new light, they refused to carry out the agreement, and set the landlord at defiance. He had no alternative but to enforce the right of ejectment, and the case stood for trial at the last assizes. A compromise, however, was entered into, and, as reported in the *Daily Express*, Mr. Clarke agreed to give 300*l.* as compensation for the loss of the farm. His offer was acceded to, and possession was given up. Kirwan, an old man, who had been for many years in the employment of Mr. Clarke, was put in charge of the lands, and on the day after the occupancy was surrendered he was found murdered in a yard on the farm, with his head smashed to pieces by stones, and a heavy stone placed upon it. John Gleeson has been arrested, and has made a full confession of his guilt before Mr. French, resident magistrate at Cashel. He stated in presence of the keepers of the Bridewell at Clonmel, to which he was removed, that after the eviction Mr. Kirwan was very stiff with him, and that on visiting the premises Kirwan refused to open them and allow him to take away some of his property. Being exasperated, he raised a spade or pitchfork and struck the deceased a violent blow, which, he thinks, must have killed him; but, to prevent all mistakes, he raised two huge stones and threw them upon him. The sister has sworn an information admitting that she saw her brother kill the deceased. It is a fact worthy of observation that the sum (300*l.*) voluntarily given by Mr. Clarke as compensation for the loss of occupancy, is double what the Gleesons would have been entitled to under the Land Bill. When the Gleesons were being removed to Cashel the people manifested great sympathy with them, while none was shown towards Kirwan's family. He has been committed for trial.

One or two other outrages, though not of a fatal character, are reported. The brother of Michael Kerrigan, murdered last February at Johnstown, was fired at on Friday night, at his residence, at Slanemore, Westmeath, where he is postmaster, by two men, whom he has identified. A farmer in the County Sligo has been fired at while standing within his own doors. A family difference is said to have led to the outrage. Three men are under arrest. The man Campbell, who was fired at by his nephew in Londonderry on Wednesday, is progressing favourably, but it is still doubtful whether he will recover. Various reasons are assigned for the crime. Some state that it arose out of a dispute about the possession of a farm. The young man has recently returned from America. Two men, named Cole and Cahill, were prosecuted at the Tipperary Petty Sessions on Wednesday for singing seditious songs and uttering seditious language. Three soldiers were the complainants, and proved the charge. The accused were committed for trial at the assizes. Two men have been committed for trial at the Tipperary Assizes on a charge of using seditious expressions.

The *Times* Dublin correspondent, writing on Saturday, says:—"The general state of the country is satisfactory. The outrages above stated are the only ones which have been reported during the week. In the West of Ireland there is a remarkable improvement. The lately disturbed districts appear already to have settled down to tranquillity and order, and, favoured by unusually fine weather, the people in every quarter of the country appear to be actively engaged in the work of the farm. The emigration drain, however, still continues, and the frequent departure of steamers from Queenstown is witnessed with deep regret. The demand for accommodation has increased so much that an extra steamer has been put on, and on Wednesday two left for Boston and New York, each with 300 passengers on board."

Mr. King Harman, son of the Hon. King Harman, has issued an address to the electors of Longford. It is a political puzzle, contrived for the gratification of the "Nationalist" party, which now embraces two wholly different classes. Mr. Harman has endeavoured to provide them with a programme which may be interpreted in any sense they please. He declares that he is an Irishman, and desires to see this country on terms of perfect equality with the other portions of the empire. With respect to the land question, his motto has always been, "Live and let live," and he fearlessly points to the state of his property as affording the best evidence in support of his assertion. He is an advocate for "the education best suited to the faith of the people," and avows himself a conditional Repealer in the following terms:—"I desire that our country should enjoy equal rights and privileges with England and Scotland, and should they not be granted fully, freely, and promptly, I will unite in claiming the restoration of our native Parliament." Should the Nationalists of Longford be satisfied by this confession of faith, they are easily got over.

The "National" journals are quiet this week. Repeal of the Union is now the popular topic, and the tone adopted is intended to conciliate Protestants, and induce them to join in the movement.

This year's harvest in Ireland is expected to be a most favourable one.

The *Limerick Chronicle* acknowledges the receipt of a letter from the Marchioness of Queensberry, dated from Boulogne, in which her ladyship requests the editor to lose no time in exerting the influence of his journal in advocating the necessity of the immediate co-operation of the Protestants and Roman Catholics of Ireland in seeking for a repeal of the Union, which she asserts to be of the most vital importance in rescuing the people of this country from the condition of serfdom to which she thinks they are fast approaching.

The Farmers' Clubs in the South of Ireland are not, apparently, becoming more satisfied with the Land Bill. The Cork Club intend to ask the county and city members to have a conference on the bill, which they assert is, in its present state, likely to drive the Irish people to violence or emigration. The Limerick farmers now cease to even consider Mr. Gladstone's measure, and express themselves in favour of Judge Longfield's scheme for the solution of the land difficulty.

Judgment was given in the Mallow petition on Monday. The election is declared void, and Mr. Munster is condemned to pay the costs. He is declared to have been guilty of corrupt practices in distributing half casks of porter during three days of the canvass. Major Knox is not awarded the seat, but he is acquitted of corrupt practices. The opinion is expressed that there was no alliance between the Protestants and the Fenians, and also that corrupt practices did not extensively prevail, although there were corrupt intentions and expectations, and therefore that there is no necessity for a Royal Commission. Four electors are to be reported for corrupt intentions.

It is stated that on a close examination of the poll-books after the Tipperary election, it has been discovered that Mr. Heron was entitled to thirteen more votes than he got credit for, making his majority seventeen instead of four.

Postscript.

Wednesday, April 20th, 1870.

Last night's *Gazette* announces the appointment of Prince Arthur as a Knight Grand Cross of the Order of St. Michael and St. George.

The Marquis of Kildare is about to be called to the Upper House by the title of Baron Kildare, in the peerage of the United Kingdom.

Mr. Bryce succeeds Dr. Travers Twiss in the chair of Civil Law at Oxford.

In connection with the laying of the Mid-Channel cable, a telegram has been received from Pensance to the effect that the cable has been completed to the telegraph station vessel Brisk, and that the signals are perfect.

From Lisbon we have news by telegraph of a severe hurricane on Sunday night, which did great damage to the shipping on the river, and caused the loss, it is believed, of several lives. A great storm, the severest known for many years—is also reported from Buenos Ayres. A hundred thousand sheep are said to have been drowned by the floods.

Count Bismarck is again ill, and his Berlin doctor has gone to see him at Varzin. The Count is said to be suffering from jaundice.

The French Senate further discussed the *Senatus Consultum* yesterday.

MARK-LANE.—THIS DAY.

The grain trade to-day has been devoid of any feature of especial interest. The receipts of produce have not been extensive, but they have been amply sufficient to meet all demands. As regards English wheat only a moderate supply has come to hand, but the quality has been good. The demand for both red and white produce has ruled heavy, at about the rates current on Monday. There has been a fair show of foreign wheat on the stands. The trade has been quiet, at late quotations. Moderate supplies of barley have been on offer. The trade has been firm, but not active, on former terms. Malt has sold slowly, at previous quotations. Oats, the show of which has been rather limited, have realised full prices, with a healthy inquiry. Beans and peas have been firm. Flour has changed hands quietly, at stationary currencies.

ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English & Scotch	1,010	230	1,970	—	—
Irish	—	—	—	—	—
Foreign	6,430	6,120	—	45,200	1,000 sks.
					Maize, 1,300 qrs.

COMPARATIVE QUANTITIES AND PRICES OF GRAIN.

For the week ending April 16. For the corresponding week last year.

	Qrs.	Av. s. d.		Qrs.	Av. s. d.
Wheat	62,016	42 10	Wheat	55,900	46 8
Barley	14,015	35 2	Barley	12,083	44 6
Oats	3,566	21 5	Oats	3,005	27 7

A POETICAL WILL MAKER.—The following is a copy of the will of a Spitalfields weaver which has been proved in Doctors' Commons:—

As to all my worldly goods I have in store,
I leave to my dear wife, and hers for evermore;
I freely give; I no limit fix,
This is my will, and she executrix.

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Ladies are specially invited. Admission free. Commence at half-past seven o'clock.

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IN

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The Nonconformist.

WEDNESDAY, APRIL 20, 1870.

SUMMARY.

DURING the past week the weather, in marked contrast to that of last year, has been superb for the Easter holidays, and the excursion season has set in with great severity. The sun has shone brilliantly upon the many thousands of pleasure-takers who have crowded every favourite place of resort in London, as well as overflowed into the suburban districts. The Crystal Palace and the "Zoo" have been the chief favourites, though other attractions have shared the attentions of the artisans and their families. Dean Stanley drew many thousands to Westminster Abbey by generously and trustingly throwing open its monuments to all comers. Need we say that their behaviour entirely justified his confidence? This is the general testimony. For example, though as many as 120,000 persons visited Greenwich on Good Friday, hardly a case of disorder was reported. The middle-class excitement of the week has been the volunteer review at Brighton, at which 27,000 men—a very respectable army in English eyes—assisted. There are signs of the abatement of distress and disease in London, if not of a very marked improvement of trade, and those who were abroad on Easter Monday, and saw the multitudes of well-clad and happy families, will not be superfluously nervous as to the physical condition of the masses.

The fine weather and the holiday season tell heavily against the daily newspapers. At midsummer, when society is flitting to the seaside, lakes and mountains, there is rarely a greater dearth of news. Lengthened reviews occupy the space usually devoted to contemporary history, and it is very difficult to eke out even a column with all the foreign telegrams of the day. The Irish Land Bill, with its intricate clauses and numberless amendments, is all but forgotten; and though there is still a little movement here and there in relation to the national education problem, it is very languid. Politics are at such a discount that the hints thrown out by Mr. King Harman, the Tory candidate for Longford, that he may go for a repeal of the Union in the last resort, are eagerly seized upon as a novel topic. Even "Rory o' the Hill" is paralysed by the fine weather, or restrained by the stringent provisions of the Irish Coercion Bill. We are told that "the lately disturbed districts appear already to have settled down to tranquillity and order, and, favoured by unusually fine weather, the people in every quarter of the country appear to be actively engaged in the work of the farm."

If the debates in the Senate conclude in time, the French Plebiscite will, it is believed, be taken on the 8th of May. General satisfaction is expressed that the voting will be confined to one day, which will increase the difficulty of tampering with the ballot-box. The opponents of the Empire are at open issue as to the best way of manifesting their hostility—some being in favour of abstention and others of a negative vote—while the Liberal members of the Legislative Body are also unable to agree on any common policy. Whatever the aggregate number of votes given in favour of the new Senatus Consultum, the "Noes" will apparently be small, and such opposition as exists will chiefly be shown by abstention. It is greatly in favour of the Government that the fears of a general strike of workmen are passing away.

Contrary to expectation, Count Daru's second note in reference to the decisions of the Vatican Council, has been presented to the Roman Government, though, we are told, it will not be backed up by urgent representations on the part of any European Cabinet. The Fathers have completed the discussion of the scheme *De Fide*, and it has been carried *nem con.*, the objectors simply absenting themselves from the Council. The next subject for consideration will be, not the Infallibility dogma, but the question of the separation of Church and State, on which there is said to be much division of opinion. The expected public sitting on Easter Tuesday did not apparently take place.

While President Grant is resigning himself to the loss of the San Domingo treaty, in consequence of the opposition of the

Senate, the negroes throughout the Northern States are holding festival in commemoration of the ratification of the Fifteenth Constitutional Amendment, which confers on them the full rights of citizenship. Both Republicans and Democrats have lost no time in eagerly canvassing for the suffrages of the coloured race in the party conflicts that impend. The negro vote, we see, has had an important result at Cincinnati. In the city elections the new voters, who are nearly all Baptists or Methodists, carried the ticket supported by the Republicans and friends of Bible-reading by a large majority, giving them four majority in the Board of Education. The House of Representatives at Washington is discussing the new tariff bill, and showing unexpected leanings in the direction of free trade. A majority have declared in favour of a reduction of the duty on pig iron from nine to five dollars per ton, which has so dissatisfied the Protectionist members that they are now quite indifferent to the fate of the Bill.

In the Canadian Dominion the Habeas Corpus Act has been suspended in consequence of the threatened Fenian raid. Probably this step has been taken rather to enable the executive freely to take precautionary measures, than from any serious fear of invasion across the frontier. Public feeling is far more excited by the cruel execution of Thomas Scott by Riel, the chief of the Red River insurgents, and a military force is being organised to proceed to that settlement and put an end to the reign of terror which a handful of French half-breeds have established.

IMPERIAL LIBERALISM.

THOUGH the Emperor Napoleon cannot be charged with the stupidity of the Bourbons, his scheme of a Plebiscite, viewed in connection with surrounding circumstances, is a sad proof of his belief in shams as an instrument of government, and his reluctance loyally to accept the honest theory of responsible rule. The Imperial invention of an autocracy founded on universal suffrage, which served his purpose in 1852 and ignominiously collapsed in 1869, is revived in 1870, after constitutionalism is accepted, and has begun to work well. If M. Rochefort or even M. Jules Favre were threatening the stability of the Throne, or acquiring an ascendancy in the Legislative Body, there might be some excuse for having recourse to a Plebiscite. But the party of revolution has been vanquished by a Liberal Ministry and by the promise of necessary reforms; and it is just when the Ollivier Cabinet was beginning to surmount all obstacles, and to satisfy all reasonable Frenchmen that the Empire was compatible with freedom, that Napoleon III. insists on setting aside, for the time being, Ministers and Legislature in order that he may appeal on a restricted issue to a vote *en masse*.

The first results of this infatuated resolution have been disastrous. Count Daru has followed M. Buffet into retirement. Of course no other Liberal statesman could, at such a juncture, consent to accept office, and the vacancies in the Cabinet are not at present to be filled up. M. Ollivier, who does not seem to have had the firmness to resist a compromise so fatal to himself, is for the present to be Minister for Foreign Affairs, and Minister of the Interior, as well as Minister of Justice. The first Constitutional Cabinet of the Empire has been ignominiously broken to pieces, and the prestige of its head destroyed in order to carry out the personal whims of the Sovereign. M. Ollivier, by his weakness, has placed himself in a false position, and cannot right himself. He is ostensibly in favour of decentralisation and the free election of mayors, but now finds himself obliged to use all the degrading machinery wielded by prefects, mayors, and other local officials to insure the desired response to the Imperial challenge. A Minister thus obliged to wade through the mire can never again, with the confidence of the nation, assume the position of an accredited champion of reform. We regret that so capable a man should have been so ready to commit political suicide. If he had exhibited the same firmness as his colleague, his master would probable have paused before he had insisted on what M. Ollivier two years since contemptuously described as a "theatrical performance."

It may be supposed that the Imperial wire-pullers must be well satisfied beforehand of the issue of the Plebiscite, or they would hardly have run the risk of an adverse decision. Setting aside even the pretence of acting through responsible Ministers, Napoleon III. will not only issue a proclamation on the subject, but send a personal letter to every one of the ten million electors who will be called upon to vote. Those who manipulated the elections of last year—with what unscrupulous corruption, fraud, and intimidation the records of the Legis-

lative Body bear witness—will now have the management of the Plebiscitary appeal. But they will have no fear of a Parliamentary inquiry before their eyes. Nor is this all. To insure success the priests must be conciliated; and that can only be done by abandoning any attitude of antagonism towards the Vatican. "The retirement of M. Daru from the French Foreign Office," exultingly says the *Unita Cattolica*, the Ultramontane organ, "is a providential event; M. Ollivier is not likely to interfere with the Council." "It is thus (the *Unita* adds) that God secures to His Church the liberty that the priests daily ask for her at the mass." The real question put to the French people is a "Yes," or "No," in respect to the maintenance of the Imperial dynasty. As Prince Napoleon has said:—"If the people answers 'Yes,' it is a delusion; if it says 'No,' it is a revolution." If a majority should say "No," would the Emperor accept the decision and abdicate his throne? If he should obtain only a fractional majority, would that strengthen his authority or the prospects of his son? Or if it should be declared that the overwhelming mass of the people say "Yes," will not a result brought about by such agencies as are being put in operation, be generally discredited? "The Plebiscitum," says M. Ollivier, "is a work of stability and pacification." But will this faithful servant of the Empire adhere to such a sentiment should the appeal be only moderately successful?

Reasonable Frenchmen, strongly averse to revolution, and disposed to put up with the Empire as the lesser of two evils, have been favourable either to a dissolution of the present Legislature and a fair appeal to the electoral body, or to the carrying of the needful reforms by means of the existing Chamber before another general election. With such claims upon popular gratitude, the Emperor and his Ministers would have had no fear of the result, and the succession to the throne would have been decided in the most effectual manner. Such is not, however, the Napoleonic method. Long experience might have satisfied the head of the State that a régime which is founded on the suffrages of the most ignorant and degraded portion of the population cannot last. But the lessons taught by the events of last year are forgotten. Constitutionalism has worked so well as to threaten to eclipse the era of personal rule. Napoleon III. snatched a verdict for himself, which, in the end, turned out to be useless. But he is as infatuated as ever in snatching a verdict for his son, though he has seen, to his own discomfiture, that the intelligence of the country must eventually dominate over mere numbers. The painful fact suggested by this policy is that the Emperor will never loyally accept Parliamentary Government, and that, just in proportion as the Plebiscitum answers his present purpose, will he act independently of his Ministers and the representatives of the people. Happily, however, the revived spirit of the French nation in favour of responsible Government cannot be extinguished by any such devices, though the beneficial work which was commenced last year may be seriously retarded by that Imperial shortsightedness which passes among the Ultra-Imperialists for profound sagacity.

THE INDIAN REFORMERS.

THE visit of Baboo Keshub Chunder Sen, the distinguished head of the Hindoo Theists, and his unique reception at the Hanover-square Rooms last week, are notable and suggestive incidents. The members of the Brahmo Somaj (Church of God) which he represents are both social and religious reformers, and its votaries, if not very numerous, are drawn chiefly from the higher and middle classes. All have renounced Hindoo idolatry, and are favourable to such sweeping reforms as the abolition of infant marriages, polygamy, the education and elevation of women, and the breaking down of caste. They are thus the tacit and efficient allies of European missionaries, though not associated with them. While some incline to rationalism, the majority are pure Theists who believe in "a living and loving Father." There are about fifty churches connected with the Brahmo Somaj, and the Baboo himself preaches to a large congregation of his countrymen in Calcutta. In giving a welcome to this Hindoo reformer, Christian and Jew, Episcopalians, Congregationalists, and Unitarians, were able for the time being to sink their religious differences, and assure him and his fellow-labourers of sympathy "in their great and praiseworthy work of abolishing idolatry, breaking down caste, and diffusing a higher moral and intellectual life amongst the population of India."

The Baboo's address was full of instruction to Englishmen who have at heart the spread of

Christianity in India and elsewhere. He told his auditors last week that the Hindoos attached greater importance to Christian life than to Christian doctrines. They were confused with the many dogmas, and services, and rituals which were commended to them by European missionaries, and scandalised by the insincere lives of English professors of Christianity. But India could not do without the Bible, and Keshub Chunder Sen has full faith that his countrymen "will one day accept the Spirit of Christ," though the form in which Christianity may be received by the native mind is not likely to be the same as that which obtains in the West. If its progress is slow in that great Empire, owing to the hindrances referred to, the teaching of missionaries and others have not been resultless. The Brahmo Somaj would probably never have arisen, but for their pioneering labours. Throughout the world, especially in India, China, and the South Seas, the crimes, sordid selfishness, and immoralities of Europeans have been the most formidable obstacles to the spread of the Gospel; and it is remarkable that such hold as it has obtained in Hindostan, is coincident with the increase of men of pious and exemplary lives among the military and official classes, of whom Lord Lawrence and Sir Herbert Edwardes are conspicuous types. "If there is really religious life in India," said the representative of the Hindoo reformers, "it will surely be felt one day."

Meanwhile the description given by this native gentleman of Hindostan of the social revolution which is taking place among his countrymen, through British agency, is full of promise, and may make us wait patiently for the full fruition of its glorious results. We have heard of these changes before, but now listen to them for the first time from the lips of a native. "There are signs of new life," says the Baboo, "on all sides in India, from the Himalayas to Cape Comorin. You see a new nation rising up as it were in aspirations, with holier and loftier thoughts, pursuits and speculations. When we came to receive English knowledge into our schools and colleges we learned to respect your Shakespeare, Milton, and Newton, until in some measure they have become our own. We are one in thought. It is not merely the same Government that rules over us. It is not merely the same generous-hearted and noble Sovereign whose sway we all acknowledge, but we are at the same time one in heart and thought; politically united, we are also intellectually united. The railway and the telegraph, those great pioneers of civilisation, have already commenced their work, and are showering upon the people advantages and blessings of which we had no idea a century ago, of which we could form no idea while we were surrounded by our traditions. On all sides the inexhaustible physical resources of the country are being developed; and although India is rich, and has made many rich, there is a great future before her of vast material prosperity and aggrandisement. India has not been neglectful of social reformation. Her great curse is caste, but English education has already proved a tremendous power in revealing the injurious distinctions of the system. The Indian man who has received a liberal Indian education finds it impossible to retain his allegiance to caste, and although many, through fear of man, do not practically show their principles, their convictions are deep." Mr. Sen may indulge in too sanguine a view of the later results of British rule in India, and of the extent of the moral and social revolution already effected, but there is no doubt of the readiness of the more educated classes to renounce idolatry, and of their eagerness to learn the language and adopt the customs of their conquerors. The marked change in public feeling in India was unmistakably exhibited during the Duke of Edinburgh's recent tour, when every native prince, from the highest to the lowest, contrary to all former experience, crowded to the receptions of His Royal Highness to do homage to the Empress of India's son. It looks as if the intelligent classes of Hindostan were disposed, like Keshub Chunder Sen, to "forget and forgive all that England did in time past to injure India."

The great fear of Indian missionaries has been that the downfall of Hindoo idolatry would be succeeded by a period of blank unbelief among the educated classes, who have a great repugnance in general to the European form of Christianity, though its simple truths are peculiarly suited to Oriental habits of thought and feeling. Mr. Sen, who is unquestionably in advance of the majority of educated Hindoos, was one of those who strove to evolve a religious faith out of the best precepts of the Vedas and Shasters of the old mythology, but was obliged to give up the attempt in despair, if not in disgust. He found what he wanted in the Bible. Though a

Theist, he cherishes the profoundest reverence for the character of Jesus, and the lofty ideal of moral truth which He taught and lived. "There can be no question," he emphatically states in one of his published lectures, "that Jesus was commissioned and destined by Providence for the great work which He came to perform." And again: "I do not identify Him with any Christian sect. I have gone direct to the Bible to ascertain the genuine doctrines of morality inculcated by Christ; and it is my firm conviction that His teachings find a response in the universal consciousness of humanity, and are no more European than Asiatic." While the Baboo agrees with Dr. McLeod in thinking that the future church of his country will be a purely Indian Church, and not a reproduction of any of the Western churches, he is ready to bear witness that "the spirit of Christianity has already pervaded the whole atmosphere of Indian society, and we breathe, think, feel, and move in a Christian atmosphere. Native society is being roused, enlightened, and reformed under the influence of Christian education." That a Hindoo with so much reverence for Christianity, and so much religious zeal, should be received with distinction in this country, is only natural. He has come to England to learn something of our institutions, and to study the operations of religious philanthropy. The benefit arising from his visit will be reciprocal. The writings and speeches of Mr. Sen are well adapted to throw new light on the missionary problem in India, to modify the policy of directors at home, to illustrate the importance of working in harmony with the genius and peculiarities of the Hindoo nature, and to exhibit the tangible though indirect fruits of the labours of missionary pioneers in our Eastern Empire.

MODERN GAMBLING.

VERY few things seem to have astonished what is called the "sporting world" so much as a recent proposal of one of its leaders that steps should be taken to diminish the facilities for gambling which exist in connection with horse-racing. The betting and the betters of the Turf are amongst the greatest disgraces of England. Many of us have no sort of connection with that institution. We fervently pray that all who are in such a position will keep in it; but it is impossible but that it has its deteriorating and demoralising influence upon the whole society in which we live. When one member suffers all the members suffer with it; and when one sins the entire moral atmosphere is affected. Every man, whether he will or no, is compelled to be his brother's keeper. We may stand by in unconcern and ask how it can really touch us who carefully stand outside of the vicious circle, but it does touch us. It assists to lower the moral tone of the nation. It may not draw us into its vortex, but the day may come when it may draw in those who are dearer to us than our own lives or our own happiness. Hence we are personally concerned with betting, horse-racing, and all the forms of gambling which the gambling spirit takes.

We do not profess to understand the precise nature or value of Sir Joseph Hawley's proposals; we only understand that they will seriously affect the betting ring, and make it not quite so easy as it has been for ruin to accompany racing. All who are acquainted with the subject say that if Sir Joseph's proposals should be adopted the temptation to bet will be less than formerly. Considering that Sir Joseph has himself been one of the greatest and most successful speculators, it is remarkable that he should adopt his present course. It is understood that he has made a large fortune by betting. Now, he sees its evil. We do not believe that he will be much, if at all, affected by the reform of the Turf, but he believes in the necessity of reform. The thing has got to be, even in his eyes, a gigantic nuisance. It must be such when the King of the Turf denounces it. It is as though a bishop were to denounce presentations to benefices, or a clerical agent the sale of advowsons.

Sir Joseph proposes only a reform, and his reform will touch only one of the subjects of gambling. He has no idea of abolishing betting altogether; he only wants to make it a little more respectable, to divest it as much as possible of some of its worst features. Need it be said that his success must at the best be worth very little? Sir Joseph will bet as before, but with less possibility of either winning or losing, and while he bets others will do the same. He has judgment, coolness, discretion, and possibly could not be overtaken by ruin. But his example excites and stimulates others who have neither his brains nor his fortune. How many have betted simply because Sir Joseph has betted? How many have been ruined where

he has kept safe? In a case like this there is no alternative between virtual connivance at and encouragement of a great evil and the entire abolition of the one cause of that evil. Sir Joseph had better at once propose that there should be no betting of any kind.

The present mania for this form of gambling originated with horse-racing, and it is only proper that horse-racers should be the first to propose an amendment of the system. Law, perhaps, cannot do much to discourage it, but men can do a great deal to make what is now considered respectable vulgar, and what is now in fashion simply detestable. There never was a time like the present, when this vice was so generally practised, or with such fatal results. A boat-race cannot take place without thousands making it the subject of betting; a billiard-match cannot be played without everybody again betting. Even chess has been brought into the betting-ring, and the finest game of intellectual skill, into which chance cannot enter, is made vulgar by its connection with the gambling propensity. The thing is getting to be the curse of our great schools and Universities. It is checking the advancement of our youth, blasting reputations, and ruining homes. It is begetting a feverish desire for gain, for mere gain's sake, which, carried into commerce, is but too likely to demoralise the spirit of legitimate trade, and ultimately to bring such national disasters as always accompany excessive and reckless speculation.

So many thousands of persons, in all circles, bet and by betting gamble, that there must be a reason for the habit. It must be attractive either in itself or in its probable issues. It is both. The attraction which it possesses in itself is due to the desire for excitement. One would think that, in these days of feverish competition, any one possessed of a grain of common sense, would be glad to be placed as frequently, as possible in circumstances where he could find quiet and repose; but the fact is, that men who are habitually under exciting influences seem to want every now and then, an extra dram or two to increase their destructive power. Our modern life is something like that of a nation of drunkards. Men take, habitually, such quantities of excitement, that they want more and more, and change after change, and welcome anything that will give them a new zest or a new sensation. Desire for rest and repose is not, in itself, more praiseworthy than desire for excitement. The one may degenerate into sloth as the other into gambling. Both are born either of weakness or of dissatisfaction, and arise from distaste of honest and truthful work. In the modern mania for gambling we see this distaste for, or impatience with, work exhibited in its worst form. Men want to make money faster than it can be legitimately made. The want springs from an increased and unhealthy luxuriousness of life. The aim of existence is not as it should be, service, but enjoyment. To alter this aim and not merely to check one of its manifestations should be the desire of all who care for our national character and our national prosperity. Stop gambling if it can be stopped, by all means; but the propensity to gamble will never receive an effective check until some more exalted idea of the meaning and purpose of human life is implanted in the hearts of men. Gambling is the outcome of a moral disease, which is to be cured only by moral remedies.

A POPULAR BLUE-BOOK.

PARLIAMENTARY Blue-books are generally, and with no small amount of truth, supposed to be extremely dull reading, possessing an influence infinitely more soporific than even that of the famous but tedious harangues of the learned Doctor Dryadust, except to those—and their number is by no means great—who are directly interested in their elaborately-compiled contents. But there is no rule without an exception, not even among blue-books; and occasionally may be found among the multitude of blue-coated tomes annually issued by Her Majesty's printers, volumes full of interest to others than indefatigable collectors of statistics, or laborious compilers of works of reference. One of these exceptional publications has just appeared. It forms the first of a series of official reports on the Condition of the Industrial Classes in Foreign Countries, and comprises no less than twenty carefully-written documents, prepared at the request of the Foreign Office, relative to the actual state of the working classes in Austria, Belgium, Denmark, France, Portugal, Prussia, Spain, Switzerland, America, and other countries. The educational and industrial value of such a publication cannot be over-estimated. By informing the working classes of this country accurately as to the condition of their fellow-workmen in other lands, the instruc-

tive and reliable masses of facts and figures contained in the work not only assist in enlightening our artisans as to the actual position held by them in the great world of labour, but also tend to prevent or modify the numerous disastrous strikes and other important trade movements based on mistaken notions as to the real state of relations between labour and capital on the Continent. Not that the leading trade organisations of this country have hitherto been wholly unable to procure such information, but that it is now furnished with a comprehensiveness and degree of accuracy which are only to be obtained by the aid of an official machinery such as that which the Government has, in this particular instance, vigorously set in motion. Had such a volume been at hand some four or five years ago, much extraneous discussion on the question of technical education would have been spared us, and we should have been in possession of sufficient means to render more clear the real sources of the apparent disadvantages under which the British artisan is too often found labouring, when engaged in competing with his continental brethren. Admitting, of course, merely for the sake of argument, that strikes in this country have had the effect of driving certain trades to the continent, still much would remain to be explained relative to the reasons why the taste and skill of the continental artisans and mechanics should be so greatly in advance of that possessed by the English workmen generally. The difference is not to be accounted for merely by a cuckoo repetition of the ominous cry, "Trades unions and strikes." It needs other and more satisfactory explanation.]

A perusal of the newly-published volume shows that whatever may have been the political shortcomings of the French and other continental governments, they have seldom been found erring on the side of industrial education. They might deny the right of the workman to interfere in political matters, but they seldom refused to acknowledge the importance of his becoming possessed of the highest procurable amount of artistic taste, mechanical skill, and industrial ingenuity. Technical training colleges, museums, art galleries, and similar means of elevating and refining the public taste, are provided on the continent in almost incredible profusion, and made to administer in the fullest possible manner to the enjoyment of even the poorest workmen, as well as the pleasure of the rich and ennobled members of the community. In England the contrary policy has, until lately, prevailed. Working men have been allowed every latitude in politics, but then social and industrial interests, which are in reality those of the community, have been comparatively neglected. We recently beheld a workman in the Louvre, quietly making in his pocket-book a small sketch of a terra-cotta group after Vasari. Such a thing is almost impossible in London. Our workmen have yet to learn how to turn the British Museum and the National Gallery to practical account. True, the South Kensington Museum is of a more suggestive character, but being removed too far from the centres of industrial life and the metropolis, it has become a kind of lounge or flirting place for the wealthy idlers of the new Belgravia, rather than a resort of workmen seeking instruction or improvement. Even where the government, ashamed of its indifference or its extreme partiality, sets about erecting a museum in East London, every excuse is made for delay. In fact, the history of the Bethnal Green Museum illustrates most forcibly the action of the English Government in all matters appertaining to popular art and scientific instruction. These facts are important because they tend to elucidate the differences of popular taste observable in various countries. Although much of the taste, politeness, and technical skill characteristic of the continental artisan is inherent in his nature, yet a considerable portion is the result of education and surrounding influences. In this country the effect of throwing freely open to all corners the public museums, art-collections, gardens, and parks, is shown by the orderly behaviour of the same. Instead of being debarred, as formerly, from participating in the refining influences exercised by these institutions, they are now invited to enjoy them to the utmost, and the result is perceptible in the increased development of habits of courtesy and politeness among the masses, a circumstance which those familiar with the character of the English working man some forty years ago have often commented upon.

A glance through the series of reports contained in the volume shows that each country has much to learn of the others. If the English artisan has to discover how to emulate the artistic taste and technical skill of the French mechanic, the latter has in his turn to borrow a lesson in politics from his English brother. Although some of our election scenes are disorderly and disgraceful enough, English workmen

do not draw revolvers or talk of erecting barricades, whenever the "powers that be" strive to curb their political aspirations. Political schools are needed in France fully as much as are technical schools here. Again, English workmen know how to earn wages, and very frequently good wages, but not how to spend them to advantage. Here the French, the Belgian, the Swiss, in fact, almost every continental labourer could furnish him with some valuable information. Notwithstanding the existing amount of distress and want of employment in this country, the general rate of wages is higher, the opportunities of obtaining work greater, and the price of food cheaper, than in many places on the continent. Many workmen are not aware of the privations and sufferings to which the labouring classes in some parts of Europe are exposed. In Denmark a considerable proportion of the population have no employment whatever during six months of the year. In Spain and Austria, not to mention other countries, the conscription tells with fearful severity on the condition of the masses. No matter how able, skilled, or gifted a man may be, he is liable to serve as a common soldier, unless he can afford to procure a substitute. No one is safe in chalking out his industrial future. A single number drawn out of the ballot box may adversely influence the whole of the artisan's after life. The English workman knows nothing of this. He has no conscription to fear, and, so far, is more favoured than his rivals abroad. It is important that he should understand this, and this is precisely what the new blue book teaches him. It shows him at once his advantages and disadvantages, his strength and his weakness, his points of excellence and inferiority; in short, all that it is essential for him, as a working man, to become acquainted with. A work of more usefulness can scarcely be imagined. It sheds a new and instructive light on the manifold ramifications of the European labour market and the manner in which they influence that of this country. Every trades' union, every working man's club, every artisan organisation ought to possess this volume. It will prove to them, if rightly studied, what a lamp is to the traveller on a dark and dangerous road—a means of safety in the moment of peril, of preserving the weary feet from going astray. If every parliamentary blue-book could be rendered as useful and popular, the price of waste paper would speedily rise, and grocers and butter-dealers find themselves reduced to despair at the diminished supply of an article so serviceable to them in their respective trades.

GOOD FRIDAY AND EASTER MONDAY.

The extreme fineness of the weather led to a great exodus of the population of the metropolis on Good Friday. On that day the excursion season may be said to commence, and the trains to all the places of usual resort for Londoners bent on spending a day from the metropolis were both frequent and crowded. The Crystal Palace offered numerous attractions, and was visited by upwards of forty-seven thousand persons; the average attendance on the same day during the last five years having been about the same number. Amongst the other attractions of the day were the wrestling at the Agricultural Hall and the pedestrian matches at Hackney Wick and Bow, at all of which there was a large number of spectators. The boats to Greenwich were so crowded that the captains found it necessary at some of the piers to refuse to take any more passengers. Comparatively the parks were rather neglected. Although at least 120,000 visitors were at Greenwich there were only three cases in which persons were charged with drunkenness before the magistrates on Saturday morning.

On Easter Monday the weather, though cold and cloudy in the morning, became very pleasant as the day wore on, and the various out-door places of amusement in and near the metropolis were visited by large numbers of holiday-makers. At the Crystal Palace there were 24,309 visitors, and at the Zoological Gardens, 23,757. Westminster Abbey, being open free for the first time on a great popular holiday, was visited throughout the day by a great number of persons, principally belonging to the artisan and labouring classes and sightseers from the country. The people came into the building so fast that it was impossible to count them, but it is believed that not less than 8,000 visited the chapels, while some 4,000 or 5,000 must have wandered in at the north door and out at the west with an idea that they had seen all that was to be seen. There was no disorder, and the regulations were quietly observed.

The following scene lately took place in Syracuse, N.Y., court. Lawyer: How do you identify this handkerchief? Witness: By its general appearance, and the fact that I have others like it. Counsel: That's no proof, for I have one just like it in my pocket. Witness: I don't doubt that, as I had more than one of the same sort stolen.

Foreign and Colonial.

FRANCE.

The withdrawal of Count Daru from the French Ministry is now definitive. An Imperial decree has been published appointing M. Segrès Minister of Finance, vice M. Buffet, whose resignation has been accepted. Another decree appoints M. Ollivier Minister of Foreign Affairs and the Interior, and likewise M. Richard to act provisionally as Minister of Public Instruction. The statement of the *Patrie* is thus borne out that the vacant posts would not immediately be filled up, but that members of the Cabinet would provisionally occupy them.

It is expected that the Plebiscitum will take place on the 8th of May. The decree summoning the people to vote will be accompanied by a proclamation from the Emperor. An announcement is going the round of the French Press that the Emperor Napoleon intends to send a canvassing letter by post to every one of the ten millions of electors about to be called upon to vote for the Plebiscitum. The letter is said to be already in the printer's hands. Prince Napoleon, it is now declared, will speak in the Senate upon the subject of the *Senatus Consultum*.

The Marquis d'Andelarre has sent a letter to the papers confirming the announcement that he could not obtain from the Emperor the withdrawal of Article 13 of the *Senatus Consultum*; but he declares his conviction that His Majesty has no afterthought, cherishes no retrograde regrets, and has more than ever the firm and absolute will to insure the success of Parliamentary Government.

In the Legislative Body on Wednesday M. Ollivier proposed the adjournment of the Chamber until the Thursday following the vote of the Plebiscitum, which would be taken on the 1st or 8th of May. The reason for this adjournment was, he said, twofold. In the first place, it was necessary that the Ministers should attend the debates in the Senate, and secondly, it was believed that the majority of the deputies desired to be among their constituents during the plebiscitary period. The Government might have proposed a prorogation; but did not do so from deference to the Chamber. M. Jules Favre contended that the first motive was insufficient, and that the second, if confirmed by a majority, would be tantamount to an abdication on the part of the Chamber at such a decisive moment. He censured the Ministry for preferring to divide itself rather than dissolve the House, adding that such a Ministry was one of agitation and sterility. M. Ollivier replied that the Cabinet submitted all its acts to discussion by the Chamber. The Ministry endeavoured to insure respect for authority and security to the country, and the Plebiscitum was a work of stability and pacification. The present Ministers had always maintained a frank and loyal attitude, and they defied anybody to prove that they had failed to keep their promises. M. Ollivier then adverted to the complete Liberal transformation accomplished during the last three months, and continued thus:—"The Ministers have been faithful servants of liberty, but have not separated the cause of liberty from the cause of the Empire. We accept the high responsibility of our acts. The country and history will bear witness for us." M. Jules Favre said that the Ministers had displayed great eloquence, and had offered no arguments. He pointed out the contradiction which existed between the words and the acts of the Government, and he concluded by demanding to know the cause of Count Daru's resignation. The Chamber ultimately voted the motion for an adjournment by 193 against 63.

The Right Centre Party have resolved to institute a central electoral committee in view of the Plebiscitum. Many deputies of different parties, senators, journalists, and business men, have offered and become members, including M. Girardin. The Left Centre is not going to act as a party, and the Left is divided against itself. Some of them think the people should refrain from voting; others that they should drop a blank bulletin into the electoral urn; and others that they should vote No. At the first meeting held by the Left, in addition to the deputies of that party, were the editors of the Paris democratic and republican journals, and sixty-two provincial editors. The meeting was violent; but in the end it was agreed that seven journalists should draw up a manifesto against the Plebiscitum. At a second, M. Picard and some of his friends expressed the opinion that this manifesto should be signed by the deputies of the party, and that the journalists should simply adhere. The fourth estate revolted against this proposition, and was supported by the majority of the deputies present, whereon M. Picard and his friends declared their intention to manifest separately.

The debate in the Senate on the new *Senatus Consultum*, which began on Friday, was resumed on Monday. Prince Napoleon, who was expected to speak, was not present, and it is stated that His Imperial Highness, yielding to the advice of his friends, will not take part in the discussion, and has gone to Switzerland. After speeches from M. de Butenval and M. Hubert Delisle in favour of the *Senatus Consultum*, Viscount de la Guéronnière demonstrated the spontaneous liberal action of the Emperor in this measure, and defended the Plebiscitum, the success of which, he said, would dissipate the illusion prevalent to a certain extent in Europe that France was weakened by a liberal movement. He added that such an opinion would change when Liberal France was seen to rally round the Emperor. It was necessary not only that France should be strong, but that Europe should believe in her strength. M. de Persigny expressed confidence in the success

of the Plebiscitum, and eulogised the conduct of M. Ollivier.

AUSTRIA.

The *Official Evening Post* publishes an article, in which it points out the difficulties of the new Cabinet's position, on account of its not having a Parliamentary origin, and says that the Ministers will endeavour to steer a clear course amid the conflict of legal opinions, and with this view will strictly set up to the Constitution.

According to another Ministerial paper, as soon as the scheme relating to the concessions to Galicia, the extension of autonomy to the other provinces, and Parliamentary reform on the most liberal basis, accompanied by direct elections, is completed, and as soon as these proposals have received the sanction of the Emperor, the Government intends to invite the leaders of all the different parties to a conference and lay before them the draught of these constitutional reforms. Only in case an agreement is not then arrived at will the Government dissolve the Diet and Reichsrath and appeal to the people.

UNITED STATES.

A Washington despatch by the cable states that the coloured citizens of the Federal capital celebrated on Good Friday the ratification of the Suffrage Amendment by a torchlight procession. They visited the Executive Mansion and serenaded President Grant, who addressed them briefly, urging them to prove themselves worthy of their new privileges.

Both branches of the Legislature of Iowa have passed a resolution for a woman's suffrage amendment to the State Constitution. It must be agreed to by the next Legislature and ratified by the people in 1872 before it can be of effect.

CANADA.

The Canadian Parliament has suspended the Habeas Corpus Act. Father Richot and Alfred Scott, Riel's delegates, were arrested at Ottawa on a charge of being accessories to the murder of Thomas Scott at Fort Garry. Judge Galt ordered their discharge from custody, on technical grounds, but they were immediately re-arrested on a fresh warrant. An extensive movement of the local troops continues.

A Montreal despatch, dated the 6th inst., published in the New York papers of the 7th, says:—"Major-General Lindsay arrived here yesterday, and has issued an order taking command of the troops in Quebec and Ontario. General Lindsay will command the expedition to the Red River, and the Volunteers will probably be led by Colonel Wolsey." An Ottawa telegram says that Captain Rowe, of the Madoc Volunteer Company, of which Thomas Scott was a member, has written a letter to Lieutenant-Colonel Brown, member of Parliament and commander of the regiment, expressing the indignation of the officers and men of the company at Scott's murder by Riel, and offering their services to go to Red River and avenge his death.

AUSTRALIA.

By the Overland mail we have advices from Sydney to the 25th of February, and from Adelaide to the 2nd of March. The colonial question had been under discussion in most of the Australian Legislatures, and strong opinions were expressed against the policy of indifference which was attributed to the Government. In Victoria the New Land Act had come into operation, and was attracting settlers from the other colonies. Simultaneously with the first operation of this Act, regulations of a liberal character were laid before Parliament with the view of promoting immigration. The same subject was attracting attention in New South Wales.

We have later news from Australia by British Indian cable. At Melbourne (March 29) a Parliamentary crisis has occurred. The Ministry have been defeated, and their resignation is expected. A pension of 1,000*l.* per annum has been voted to Lady Darling. A severe drought prevails. At Sydney (March 27) the Legislative Assembly have voted the Budget as submitted by the Ministry. Heavy floods have occurred. The first of the new line of mail steamers to England via San Francisco sailed on the 26th. Advices from New Zealand state that the hostilities continued, and that Te Kooti had again escaped. At Adelaide (29th March) the general elections to the Legislative Assembly were proceeding.

FOREIGN MISCELLANY.

With extraordinary generosity, the King of Prussia has conferred upon Prince Frederick of Schleswig-Holstein and his heirs the title of Count.

The Crown Prince of Prussia, who is suffering from the preliminary symptoms of disease of the liver, has gone to Carlsbad to take the waters there.

Advices from Paris state that M. Guizot is ill, and has been confined to his room for several days. M. Guizot is now in his eighty-third year, and his illness causes, therefore, some anxiety to his friends.

A rival to the Brindisi route to the East is proposed. A railway is to be made connecting the Austrian lines with the port of Santa Quaranta, in Epirus. This port is 760 miles nearer than Brindisi to Alexandria.

Mosheah, the most able of all the South African chieftains, is dead. He had previously resigned the chieftainship, and Letean, his eldest son, has been elected chief in his stead.

Mr. Cyrus Field is in Washington promoting a scheme for a telegraphic cable under the Pacific Ocean to connect California, China, and Japan. A

memorial has been presented to Congress on the subject.

THE POPE'S GOLDEN ROSE.—The golden rose, which the Pope is accustomed to sometimes send at Lent to a female Sovereign who has most distinguished herself by religious zeal, is destined this year for the Empress of Austria.

COLOURED PREACHERS FOR THE AMERICAN NEGROES.—The Cumberland Presbyterians in the United States are introducing the custom of licensing coloured preachers to preach "among people of their own colour." The *Cumberland Presbyterian* denounces the practice as unchristian, and unauthorised by the Bible, Confession, or form of Government.

GERMAN UNITY.—The German party at Stuttgart have held a meeting, at which it was resolved that nothing but an unhesitating adhesion by Wurtemberg to the already united Germany can secure the progress of the country. Another resolution points out the possibility of forming through the existing treaty relations with North Germany a complete German Federation.

THE DUKE OF EDINBURGH.—The Duke of Edinburgh has met with the most cordial reception from all classes in Ceylon. A ball has been given in honour of His Royal Highness, at which 1,500 guests were present. There have been two elephant kraals, and fifty animals were captured. Her Majesty's ship *Galatea* will proceed afterwards to Australia.

THE CUBAN INSURRECTION.—The American correspondent of the *Times* telegraphs that despatches received of late by the United States Government from consuls and other representatives in Cuba, agree in stating that the insurrection has ceased to be formidable, but considerable numbers of insurgents are still scattered in guerilla parties over the island, and it will take a long time to subdue them.

THE WEATHER IN PARIS.—The weather has at last become spring-like; the cafés keep their doors open, people sit out on the boulevards, and a green tinge is stealing over the trees in the Champs Elysées. Strawberries have fallen to twopence each, and green peas in pods begin to be plentiful, brought from afar. It is long since we have had any rain worth speaking of in Paris, but we are daily expecting a downpour.—*Paris Letter.*

THE SUZ CANAL.—An official statement announces that since the opening of the Suez Canal in November last 131 ships have passed through it, and that the receipts from transit dues have been 553,292 francs. The traffic continues to show a steady increase. During March, fifty-three vessels passed through the Canal; from the 1st to the 8th of the present month the number has been twenty-three. The total receipts since the opening amount to 1,529,338*l.* (61,173*l.*)

THE ALABAMA CLAIMS.—The Washington correspondent of the *New York Times* of April 5 writes as follows:—"The State Department has advised that the British Government desires again to discuss the claims arising out of the Alabama question. Lord Clarendon would prefer that Mr. Fish should propose the terms of settlement, and makes an offer to that effect. The Secretary of State is of the opinion that better terms can be agreed upon by waiting than by an immediate action, and, although anxious that an amicable and speedy conclusion should be reached in regard to the present differences, he prefers to allow matters for the time being to remain as an open question."

A NEW RUMOUR OF IMPERIAL ABDICATION.—The *International*, a French journal published in London, makes the following announcement:—"It is rumoured in the circle which surrounds Napoleon Third that the Emperor has long entertained the idea of strengthening his sovereignty by the national vote resulting from a Plebiscitum. This political act is said to have for its object not only to recognise the new constitution of the country, but also to consecrate monarchical power, which, we are assured, will soon pass to Napoleon Fourth, supported by a council of regency. The Emperor is said to intend, while retaining a certain control over the acts of this council, to live in retirement in one of the Crown residences near Paris. The Prince Imperial will remain at the Tuilleries, surrounded by his military household and all the personnel of the Court."

CAPTURE OF ENGLISHMEN BY BRIGANDS.—Thirty brigands, after a conflict with the gendarmes, seized near Marathon two Secretaries of Legation, one English and the other Italian, three English travellers, and two women. The brigands released the women, but kept the men, for whom they demand a heavy ransom. It was reported that a son of the Duke of Manchester was one of the party. The Duke himself writes to say that this is a mistake, as neither of his sons are in Greece. It is now said that Lord Muncester is the English nobleman who has fallen into the brigands' hands. The ladies are Lady Muncester and her sister, Miss L'Estrange. A telegram from Athens mentions that Lord Muncester has been set at liberty, in order that he may obtain the ransom of 20,000 livres which is demanded for himself and his companions.

MUNIFICENCE OF INDIAN PRINCES.—The visit of the Duke of Edinburgh to Western India will be commemorated by many munificent gifts from the native princes and chiefs. The Guicowar of Baroda has given 20,000*l.* for the erection of a sailors' home at Bombay; the Rao of Kutch has set aside 15,000*l.* for the erection and endowment of schools throughout his dominions; the Hon. A. D. Sassoon has given 10,000*l.* for the erection of a new High School in Bombay, and 2,500*l.* to purchase an organ for the Bombay Town-hall; the Chief of Jumbhunde has allotted 10,000*l.* to secure a water supply for his capital; the Ranees of Jumbhunde has given 1,000*l.* to the Alexandra Native Girls' Institution; the Nawab of Joonaghur has given 10,000*l.* for

public works; the Chief of Bhownggur the same amount for the same purpose; and many smaller sums have also been given which are to be devoted to public works.

THE DEATH OF LOPEZ.—The latest Brazilian advices are to the 18th of March, and bring the particulars of the death of Lopez, whose career, both in its course and termination, has in many respects resembled that of King Theodore of Abyssinia. He was overtaken on the 1st of March by General Camara, on the left bank of the river Aquidabao, with about 1,000 followers, including various chiefs, who fought bravely. He was wounded during the engagement, and, refusing to surrender, was killed. His mother and sister, and General Resquin and other officers, were captured, but Madame Lynch, accompanied by General Caballero, escaped. Later reports, however, allege that they were subsequently taken. Two sons of Lopez are said to have been killed. By the death of Lopez the pacification of Paraguay has been consummated to an extent that could never otherwise have been accomplished, since, whether in exile or imprisonment, his existence would have been a ceaseless terror to all who might have committed themselves to the new order of affairs. He was in his thirty-ninth year, and the war began in the autumn of 1864. Later advices from Rio Janeiro state that the eldest son of Lopez was killed with his father.

A CHRISTIAN COLONY.—A new enterprise has been started at Chicago to found in Arkansas a colony of three or four hundred families, on principles of temperance, morality, and religion. It is proposed to make its literary advantages one of its chief attractions, as was the case at Galesburg, Ill., where Knox College has come to have a property worth at least half a million, and has built up around it a city of more than ten thousand inhabitants, distinguished for intelligence, refinement, good order, and general prosperity. The new colony will establish at the outset two colleges, one for each sex, and also a third institution of high order for the coloured race, and furnish them with competent instructors and the best educational facilities. The erection of the college buildings and their endowment are to come from the sale of several thousand acres of land purchased of the railroad company on long time and sold at a moderate advance to the colonists. It is intended to have the colonists consist of those of kindred spirit. Hence, while all evangelical denominations will be welcome, the colleges will be under the control of the Baptist denomination. No one, moreover, will be admitted who is not of good moral character. Each will also be required to sign a contract never to permit the manufacture or sale of ardent spirits on his premises, nor any theatrical exhibition, nor gambling, nor anything prejudicial to the morals of the community, and will obligate himself to sell subject to the same conditions.

FEDERATION OF THE AUSTRALIAN COLONIES.—The *Melbourne Age* makes the following remarks on this subject:—"The bonds of union between these Southern communities grow slowly but surely in strength. Mr. Casey, the late Minister of Justice, has brought forward a proposal this session for a uniformity and reciprocity in certain matters of law and its administration, which has been adopted unanimously by the Assembly. A committee, including leading men from both sides of the House, has been formed to arrange for a conference with the other colonies to bring the proposition into effect. Among its features are the extradition of offenders, and the extension of the legal jurisdiction of one colony to all the rest in matters of insolvency and administration of the estates of the dead. It has lately been announced in Parliament that the census of the colony will be taken this year, simultaneously with that of the others. In commercial matters the movement also makes progress. The central system of selling flour and grain, uniformly by the 100 lb. as a standard, has been adopted by the Chambers of Commerce in Melbourne, Sydney, Adelaide, and Hobart Town; and the Government of Victoria will initiate it by calling for tenders next year on this plan, after which other steps will be taken to bring it into operation by degrees—such, for instance, as using the scale in the Custom House. One approaching event which will tend to hasten a federation, far off as this may be, is the withdrawal of the British troops, whereby the sole Imperial representatives left will be the Governors of the Colonies."

THE MORMONS AND POLYGAMY.—The action of the American House of Representatives in passing the Bill to eradicate polygamy has, as was expected, created the most intense excitement at Salt Lake City. The Mormon newspaper there denounces it, and threatens resistance; while the Gentile newspaper gives it only faint praise, saying the better plan for Congress to deal with Utah is to admit her as a State in the Union, and let the high civilisation, religious teaching, noble example, and Christian arguments of the millions of the Republic lead the thousands of Utah to a higher moral plane, if they can. The Mormons held a "mass meeting" on the evening of March 26, at which the leading people assembled, and many made addresses. The object was to adopt a memorial to the United States Senate praying for the expurgation of those sections of the House Bill which punish the continuance of the patriarchal family relations by fine and imprisonment. The speakers urged that a liberal policy towards Utah would be an advantage to the whole country, and such action would tend to arrest polygamy in the future. A Federal army officer made an address favouring the full enforcement of the law, and was listened to respectfully. A committee was appointed to prepare the memorial to the Senate. A telegram from Salt Lake, after describing the great excitement existing there, continues, that if the anti-Mormon Bill becomes a law

in its present form "the Territory of Utah will become a desolation." There has been a meeting of Mormon women at Ogden to protest against all and every interference with the holy institution of polygamy. Six resolutions were afterwards unanimously adopted. The first earnestly protested, on the part of the ladies of Utah, against the passage of the Cullom Bill. The sixth declared that they accepted polygamy, with all its trials, as a blessing.

THE DUCHESS DE BERRI.—A Paris telegram announces the death of the Duchess de Berri, on Sunday, at her residence in Upper Styria. She is said to have died suddenly of paralysis of the brain. The Legitimist journals of Paris appeared on Monday evening in mourning on account of this event. The Princess many years ago played no unimportant part in the affairs of Europe. Caroline Ferdinanda Louisa, Duchess of Berri, daughter of Francis I., King of the Two Sicilies, sister of Bomba, and aunt of the ex-King, Francis II., was (says the *Daily News*) born towards the close of the last century. At the age of eighteen she was married to the Duc de Berri, younger son of Charles X., then Duc d'Artois. Her married life barely lasted three years. When her husband was assassinated in 1820, the Duchess was expecting the birth of the Duc de Bordeaux, known to the Legitimists of France as Henry V., and to the world at large as the Comte de Chambord. Throughout the reigns of Louis XVIII. and Charles X., the widowed Princess took no active part in public life. After the Revolution of July she quitted France and took refuge at Rome, where she contracted a secret marriage with the Marquis Lucochesi Palli. In 1832 she suddenly landed in France, and headed an abortive insurrection in La Vendée, the object of which was the dethronement of the Orleansist dynasty, and the restoration of the legitimate branch of the House of Bourbon. The Duchess, who travelled about Brittany in peasant's costume, was arrested, happily for herself and for her adherents, before any serious outbreak had taken place, and was kept as a State prisoner in the Citadel of Blaye. Her condition compelled her to confess her second marriage, giving birth to a daughter while in prison, and this discovery ruined her influence in France. After her release from prison, the heroine of the second La Vendée rising led a very quiet and retired life. Well nigh the only member of the royal houses of Europe with whom she was connected, either by birth or by marriage, whose fortunes have experienced no change during the last forty years, is her son, who remains in 1870 what he was in 1830—the Count of Chambord, of Frohsdorf, in Lower Austria.

Court, Official, and Personal News.

The Queen and Royal Family arrived at Osborne on Wednesday. Her Majesty will reside at Osborne for about three weeks, and then return to Windsor Castle for a fortnight, previous to making a trip to Scotland.

On Thursday the Prince and Princess of Wales and elder children went on a visit to Her Majesty, and were present at the Good Friday's service.

Her Majesty's Maundy Thursday charities were distributed at the Chapel Royal, Whitehall, with the ceremony usual on such occasions. The distribution was made by the Bishop of Oxford, Lord High Almoner.

Princess Beatrice Mary Victoria Feodore, youngest daughter of the Queen, attained her thirteenth year on Friday, having been born on the 14th April, 1857.

Admiral Sir Alexander Milne will, in about a fortnight, proceed on a summer cruise, with all the ironclads under his command, accompanied by the *Rapid* and *Wizard*.

There was a notable arrival at Liverpool on Wednesday, and one exceedingly interesting to the poet Closs—King George Pepple, of Bonny, and Prince Charles.

Mr. Akroyd, M.P. for Halifax, has met with a serious injury by falling from his horse. He was taken up insensible, but a late telegram states that hopes are entertained of his recovery.

Sir John Simon, Bart., M.P. for the Isle of Wight, is suffering from severe illness.

Mr. Spofforth, the well-known agent of the Conservative party, has resigned his office, a post he has filled since 1859. It is stated that Mr. Spofforth had long contemplated this step, but deferred it until the present at the desire of the leaders of the party.

It is said that a baronetcy is to be conferred upon Mr. Daniel Adolphus Lange, in consideration of the services rendered by him with regard to the Suez Canal.

The letter to Mr. Gladstone, urging that the Government should take up during the present session the question of the ballot, has been signed by upwards of two hundred members of the Commons.

It is stated that the Government Commission of Inquiry into the treatment and present condition of Irish Fenian convicts, will be presided over by the Earl of Devon. The Hon. George Charles Broderick, who unsuccessfully contested Woodstock at the last election, and Mr. De Vere, who for some time represented Limerick county on Liberal principles, are to be members, in conjunction with an English and an Irish physician, both of long standing and eminence in their profession.

Sir Eardley Wilmot, the Recorder of Warwick, has informed the Town Council of that borough that he has reason to believe that the Judicature Commission contemplate the abolition of Borough Quarter Sessions, merging recorderships in County Quarter Sessions.

The death is announced of Lord Henniker, in the peerage of Ireland, and Baron Hartismere, in the peerage of the United Kingdom.

Lady Mordaunt is stated to be under the care and treatment of Dr. Wynter, at Chiswick.

Miss Mary Carpenter has just arrived home from India. The state of her health we (*Inquirer*) understand, prevents her from continuing her work in that country, and it is not probable that she will return.

CHINA AND HER MISSIONARIES.

IV.

By the Rev. GRIFFITH JOHN, of Hankow.

We are now prepared to understand the relation of the missionaries to the late disturbances, and to show how entirely innocent they are of the offences with which they have been charged.

As it is the Yang-Chow imbroglio that has given rise to the recent hostile criticism, we may as well begin with it. That unfortunate affair has been generally ascribed to *imprudence* on the part of the missionaries of the Inland China Mission. All missionaries are, as a matter of course, imprudent men, for they would not be missionaries if they were not so. But the missionaries of the Inland Mission are of a still lower type, and doubly wrong-headed. Both friends and foes seem to have come to the same conclusion in respect to them, and the old-established societies have found it expedient to disavow any connection with them. Now I wish to state distinctly that I have but little sympathy with the distinctive characteristics of Mr. Taylor's mission. My whole soul goes with him in his attempt to carry the Gospel into the interior. So far his conduct is highly praiseworthy, and deserves our sincere commendation and best wishes. But I think he is committing a grand mistake in requesting the missionaries and their wives to adopt the native dress, in sending young ladies to commence missionary operations in the interior, and in placing families in inland cities to act as pioneers. Though the family must go ultimately, it is highly desirable that the missionary should commence the work alone, and gradually pave the way. The recent troubles at Ngan-King show that it is little short of cruelty to take wives and children to distant cities at the commencement of the work in them. If, in this case, the missionaries had been alone, they might easily have escaped; or, if they wished to stand to their ground, they might have remained with intrepid hearts, knowing that they were responsible for their own safety only. But such was not the case. Whilst Messrs. Meadows and Williamson were reasoning and pleading with the Mandarin at his office, Mrs. Meadows and child were exposed to the fury of the mob who had broken into the house, and who were plundering and destroying everything in it. "The mob," writes the missionaries, "began to gather again, entered the house, and took away what few things still remained, and what they could not take away destroyed, pulled up the flooring, broke down the main walls, and carried away the partition. While this was doing, Mrs. Meadows was obliged to run from room to room, in order to avoid being injured by the falling debris, repeatedly receiving knocks from falling bricks and rubbish in her attempts to screen the little baby she carried at her breast. When Mrs. Meadows made her appearance at the inner door of the Yamen (lame from the knocks and bruises she received from the violent manner in which the mob bore away the things from the house, her hair dishevelled, having had her wedding ring torn from off the finger, her chemise torn open in front, and a small bag containing a few dollars dragged from her person), a hellish shout rent the air of 'Kill the foreign devils!' Before Mrs. Meadows was able to leave the house, one man attempted to tear away forcibly a glass sucking-ring that was attached by a strong cord to the baby's body, and he was not satisfied till Mrs. Meadows untied it and gave it to him. Moreover, Mrs. Meadows was grossly insulted," &c. Such is the story, and it is a very sad one. There can be no doubt as to the inspiring cause of the riot. But was Mr. Meadows wise in taking his wife with him at the very outset? Is he himself not responsible, in a great measure, for the circumstances which made it possible for him to endure the intense mental agony which must have writhed his very soul on the occasion? The presence of the wife and children had nothing to do with the getting up of the riot; but it had everything to do with the sufferings in which it involved every member of the mission.

With respect to the Chinese costume, my opinion is that there are ten arguments, at least, against its adoption for every one that can be adduced in its favour. There are not half-a-dozen missionaries in the whole of China who would not adopt it gladly, if they thought that that would in the smallest degree tend to further the interests of Christ's kingdom among the Chinese. They do not adopt it, not because they love ease and comfort, but because they think that it would be worse than useless to do so. There is only one fact connected with the history of the Chinese dress which would seem to commend it to our favour, namely, that it was adopted by that truly good, earnest, devoted missionary, the late Rev. William Burns. But I have it on the best authority that his views with regard to it had undergone a complete change for several years before his death. One of his most intimate friends in China writes me to this effect: "As to the Chinese dress, I am happy to be able to tell you that for several years before his death Mr. Burns was decidedly of the opinion that the Chinese dress was a mistake. My evidence is what he has said to myself, and what he has said to a considerable number of others. He was in the habit of saying that he had not found the

benefit from it that he had hoped, that it did not make him more successful, that it was *much less safe*, that he would not advise any one else to wear it, that if he had known before adopting it what he afterwards learned by experience, he would not have adopted it, and that he continued to use it only because he had got accustomed to it, and did not wish the trouble of making a change." I place this fact against a statement made by Mr. Taylor on this subject in his little book on China. Speaking of the adoption of the native costume as one of the distinguishing features of his mission, he states: "But I have never heard of anyone who, after having *bonâ fide* attempted to become a Chinese to the Chinese, that he might gain the Chinese, either regretted the step he had taken, or desired to abandon the course." Mr. Taylor by this time knows that the native dress is not the powerful talisman which he imagined it to be some years ago, and he may learn hereafter that "living so as to be an example to the Chinese of what Christian Chinese should be," does not necessarily require the "adoption, not merely of their costume, but also of their habits to a very considerable extent." John Williams, though as ready and anxious to become all things to all men as Mr. Taylor can possibly be, rightly maintained that "the missionary does not go to barbarise himself, but to elevate the heathen; not to sink himself to their standard, but to raise them to his." I believe that Mr. Taylor is acting unwisely in insisting on the adoption of the native dress by the ladies and gentlemen of his mission. To many of our Christian friends in England, it may appear an act of great self-denial to imitate the Chinese in this particular. But it is nothing of the kind. The Chinese dress is comfortable enough and graceful enough; and it is quite possible, as in Mr. Burns' case, to get so accustomed to it as to have no desire to make a change on personal grounds. The foreign dress is *much safer* than the native, and that is a sufficient reason why the members of the Inland China Mission should stick to it. A missionary is not only safer, but will invariably command more respect by being *himself* in dress, manner, and custom. During my first year in China it was my notion, too, that the man who could ape the Chinese best would make the most successful missionary. About the end of the year I was fortunate enough to meet with a very respectable native, who had the goodness to tell me his mind plainly. "Teacher Yang," said he, addressing me, "you are a foreigner, and we all know it. Be a foreigner, and you will be respected; but if you mimic the Chinese, you will only be laughed at." My monitor was right, and I have ever since thought of him kindly and thankfully for his valuable counsel.

I am not in a position to speak positively concerning the agents of the Inland Mission. Some of them are supposed to be well educated; not a few of them have the reputation of being men of strong sense, shrewdness, energy, and zeal; and all of them seem to be earnest, active, and faithful servants of Jesus Christ. There is, doubtless, room in China for all good men. It does not follow that a man because he has not gone through a college course of study, must be less prudent than his more favoured brother in conducting the affairs of his mission, or that he is incapable of rendering valuable service to the missionary cause. I have every reason to believe that the agents of the Inland Mission are carrying on a good and successful work in China. Every true-hearted missionary, to whatever society he may belong, will regard them in no other light than fellow-labourers in the great work which is so dear to all our hearts. He will sympathise with them in their trials, assist them in times of need, and rejoice with them in their success. Still it is to be regretted that Mr. Taylor has created an impression that the men principally sought by him are men of "moderate ability and limited attainments." That such men might be useful, I do not deny; but that a mission should be established with the view of supplying China with men of that stamp, only shows how ignorant many are of China's real need. Here the missionary comes in contact with a race far advanced in the scale of civilisation, and who will not take the *ipse dixit* of any man for proof and demonstration. Every missionary is measured by them most accurately, and his influence among them depends on the estimation they form of his character and worth. A strong muscular frame commands no obedience here, and even a display of great mechanical skill would produce but little impression. The noble and athletic form of an Eliot, which seems to have won the respect of the savage heart of the American Indian—"the stoic of the woods, the man without a tear"—would find no susceptibility in the Chinese mind to which it could appeal. The introduction on the Yang-tse of a fleet of magnificent river-steamers excited the Chinese mind much less than Williams' talking chip did that of the untutored Rarotongan. Mental, moral, and spiritual superiority alone can be of any real service to a man who would be a felt power in this land. An uneducated man can do nothing in China that a thoroughly educated man cannot do, whilst the latter may achieve conquest over the native mind which the former would attempt in vain. It is a great mistake to suppose that any sort of men will do for this country. The fact is, a man cannot be too good or too great for the work that is to be accomplished here. There is not a missionary on the field, however gifted and accomplished, who does not feel that he would be much more efficient as a missionary, if he were more highly endowed as a man. Men of great weight, individual character, and commanding personal influence, with minds well furnished and intellects thoroughly trained—these are the men to leave an impression on the Chinese mind, and to effect a lasting change on the religious and social

life of the nation. The Inland Mission, as well as other missionary societies, ought to be ever seeking men eminent for their intellectual powers, varied attainments, high culture, intense spirituality, and entire devotedness, and to lay down as a fixed principle that a second rate man is never to be appointed to China, if a first rate man can be found. But whatever opinion we may form of the Inland Mission and its agents, it is perfectly certain that the Yang-Chow disturbance did not spring from any imprudence on their part. If the missionaries of another society, or even merchants, had been there, the attack would have taken place in a similar manner. Mr. Taylor and his party were attacked as *foreigners*, and not as missionaries. Their distinctive ecclesiastical principles, or their particular method of conducting missionary work, had nothing whatever to do with the catastrophe. Dr. Maxwell is known to be a man of great abilities, and genuine worth; and his plan of conducting the affairs of his mission is considered to be perfectly orthodox; yet similar difficulties sprang up in connection with his work in Formosa. He was compelled to leave Tai-wan-foo, though the people were most friendly, and retire to Ta-kow, a neighbouring seaport. His chapel at Pi-tow was attacked by a mob and destroyed. One of his converts was brutally murdered, and, after being stoned to death, his heart was torn out and eaten by the most savage of his murderers. As in Formosa, so at Yang-Chow, the entire blame of the riot is to be ascribed to the exclusive, anti-foreign, anti-progressive spirit and policy of the ruling classes in China; and the members of the Inland Mission were simply the innocent occasion of a sudden and signal manifestation of the inveterate hatred of all foreigners which the Chinese authorities entertain. The people of Yang-Chow were not moved by any religious feeling whatever. It was not a point of theology that excited their rage. Preaching had not yet been commenced. The infallibility of Confucius as the "holiest" and the "teacher of ten thousand ages," had not been called in question. The superstitions of the people had not been assailed. The missionaries had been occupied in procuring a suitable house, making the necessary repairs, and preparing for future work. Both the gentlemen and ladies seem to have been very careful to give no occasion of alarm or excitement. "The attack was," as Mr. Medhurst declared after a careful examination on the spot, "entirely unprovoked." The absurd reports trumped up and circulated about the missionaries, show plainly that Christianity had nothing to do with the riot. It was not the fact that these men had come to teach a new doctrine that was used to rouse the ire of the populace, but the ridiculous charge that "these brigands of the religion of Jesus opened founding hospitals for the purpose of enticing little children into them, that they might cook them and eat them; that they took out the lungs and livers, and scooped out the eyes of the dying who might be within their power, and boiled them up for medicinal purposes; and that they administered to Chinamen drugs and philters which converted them into foreigners." With respect to the Yang-Chow affair, there is no difficulty in stating and accounting for, the facts connected with it. First of all, we see the missionaries settling down quietly among the people. The people, as usual, show a little pardonable curiosity, but no hostility, no rudeness. Next we see the gentry and scholars, who hold a sort of *quasi-official* position in China, convening a meeting about ten or fifteen days before the riot, to discuss the question of foreign residence at the city of Yang-Chow, and to devise a scheme for expelling the missionaries from the place. We next see the city walls and other places covered with inflammatory handbills, charging the missionaries with crimes of the most monstrous character. The missionaries at this juncture write to the Prefect, begging him to interfere and adopt measures in order to repress the rising excitement, and prevent mischief. The mandarin promises to attend to their petition, but never does. More placards of a still viler character are consequently posted up; and the suspicions, fears, indignation, and anger of the populace are thoroughly roused. The next thing we see is an enraged mob of several thousand people surrounding the mission-house, breaking into it and setting it on fire, the occupants being beaten and insulted in the most cruel and gross manner, the mothers throwing their children out of the window, and they themselves jumping out after them; and, finally, when all this foul work had been completed, an official guard appearing on the ground to rescue the party, and to ship them off to Ching-Kiang.

Now the authorities might have nipped the scheme in the bud, if they had been so minded. They did not do so for the obvious reason that the gentry and literati were only instruments in their hands, just as they themselves were mere instruments in the still mightier hand of the Viceroy. It has been well known from the beginning that the people were instigated by the gentry, and that the principal instigator is a rich mandarin who was living in retirement at the time at Yang-Chow. This man's influence in the place was great, and his intercourse with Tseng Kwo-fan, the Viceroy, very intimate. It is more than probable that this man and Tseng were at the bottom of the riot, and that they had the sympathy and approval of the Central Government in all that they did or were attempted to do. I have already described the policy recommended by Tseng. In the Yang-Chow affair we have an exemplification of it. The people were stirred up expressly to beget a disturbance, in order to show to the Foreign Governments that residence in the interior was impracticable, and that the public sentiment against the farther opening up of the country to foreign enterprise was irresistible. Mr. Burlingame had been sent to the

West to explain the difficulties which China could not but experience in introducing innovations, and Tseng seems to have got up this riot in order to give point and meaning to his representations. Hence the reason why "the local authorities took no pains whether to prevent or put down the excitement, notwithstanding that they were warned of the possible result, and were repeatedly and courteously appealed to for protection." Hence the reason why "when the rage of the mob had been permitted to take its course, and after protection had been tardily accorded, they actually threatened the victims to leave them to their fate, unless they recorded it as their opinion that the attack partook of the nature of a simple disturbance, punishable, as far as the actors in it were concerned, with the *cangue*." Hence the reason why the authorities, after the affair had taken place, would do nothing towards expressing their disapprobation of the conduct of the *ringleaders*. And hence the reason, too, why the Viceroy, relieved from the presence of the Rinaldo, retracted everything he had promised, abandoned politeness for insolence, became obstinate instead of yielding, refused to punish anybody or to remove the magistrate, and simply offered to issue an empty protective document and advance 1,000 taels as compensation. Sir Rutherford Alcock, by placing the whole affair in the hands of Admiral Keppel, brought the matter to a speedy and satisfactory conclusion. The Viceroy was made to see and feel that England has some concern for the lives of her children; that she cannot allow a dastardly treatment, such as that which the missionaries received at the hands of the Yang-Chow authorities, to pass unnoticed; and that his scheme of wiping out China's shame, without, at the same time, allowing the other parties to suspect it, was not likely to succeed.

PALESTINE EXPLORATION FUND.

The new "Quarterly Statement" of the Palestine Exploration Fund contains, among other papers of interest, the whole correspondence and information as yet received with regard to the "Moabite Stone." From the latest account sent home by Captain Warren, it appears that the stone was originally discovered by a Prussian, the Rev. F. Klein, in 1868. With an amount of forbearance and prudence which does him the greatest credit, Captain Warren abstained from interfering with the Prussians, who endeavoured—we are not told how—but without success, to get the stone up to Jerusalem. Nor was it till November, 1869, that the stone was broken, through the interposition of M. Clermont-Ganneau, who sent over to get a "squeeze" of it. How far the action of M. Ganneau was justifiable or not, will be seen when we know further particulars. At first sight, it appears as if the line adopted by Captain Warren was as prudent as it was courteous. "Whether," writes the explorer of the Palestine Fund, "the stone got to Berlin, London, or Paris, appeared to me to be a small matter compared with the rescuing of the inscription from oblivion; and it seemed to me essential that only one party should move in the matter at a time." Anyhow the stone is now broken to pieces, and nothing but two or three fragments will ever be had of it. Thus the most ancient Semitic inscription yet discovered has been sacrificed. The line adopted by the London committee on receipt of Captain Warren's tracings, was to put them into the hands of Mr. Deutscher—more competent hands it would be difficult to find—and let them remain with him pending the arrival of fresh matter. As, however, the "squeezes" themselves from which the tracings were taken have not arrived, the committee have resolved on photographing what they possess, and the general public will shortly be able to have copies of this most singular and interesting relic of antiquity. The tracings themselves, scholars will be glad to know, are in the society's office at 9, Pall-mall East, where every one can see them. The rest of this number is devoted to a long and novel account of Captain Warren's explorations in Lebanon, Hermon, and among the Temples of Cælo-Syria. These have never before been traced, and two illustrations are given of the architecture. They belong to the late Roman period. Dr. Sandreckzi makes an attempt to identify the tombs of the Maccabæans. M. Clermont-Ganneau forwards a paper on the stone Zobeiah, in which he takes the view advocated, we believe, by Mr. Grove in the "Dictionary of the Bible." And Mr. Palmer, writing from the Desert of the Forty Years' Wandering, explains, among other matters, that he will want more money, which the readers of the "Quarterly Statement" will, we hope, bear in mind.

A CURIOUS ELECTION BILL.—Mr. J. F. Meagher vouches for the reality of a curious election bill, a copy of which he sends to the *Waterford Mail*. Among the items included in this bill of "work and murder done on the day of the polling" between Heron and Kiockham, February 29, 1870, are the following:—"To give three shouts for Heron, at 2d. per shout, 6d.; to three hurrahs for same, at 3d. each, 9d.; to four schreeches, at 1s.; to three bounces in the air, at 4d. each, 1s. 1½d.; to making a noise for two hours, 1s. 4d.; to hitting a voter for Kiockham a rap of a dead cat, which I spent five hours killing the night before, 2s.; to gripping one of Kiockham's party by the windpipe, or throttle, for which I got a slap of a rock over the left ear, leaving me since in the care of a doctor, 6s. 7d.; to striking a voter over the sconce with a mud-bag, for which I received cruel treatment from the women, 1s. 6d."

Literature.

BRIEF NOTICES.

The Fortnightly Review. April. (London: Chapman and Hall.) No journal has done more to diffuse information concerning the Irish Land Question and to further its intelligent discussion than the *Fortnightly*. The fact that a Bill is actually before Parliament justifies the somewhat unusual course of inserting two papers on one subject in a single number of the magazine. Mr. W. O'Connor Morris's paper on "The Irish Land Bill" puts the whole difficulty in brief and plain terms, and unfolds and discusses the provisions of the Bill. He writes warmly in its favour, although criticising the terms in which it is drawn, and suggesting some amendments in its provisions. We have not read a paper that puts so clearly this knotty question. Mr. Henry Dix Hutton's paper is also an excellent one. Both he and Mr. O'Connor Morris differ from Mr. Seeborn, whose advocacy of perfect freedom of contract in relation to land in a recent number of the *Fortnightly* we noticed; and they both utter a warning against the insincerity of the Tory cry for "freedom of contract" on grounds of political economy. The editor follows up his papers on "Conduct" by an article on "Vauvenargues." Dr. Humphrey Sandwith gives an interesting contribution to recent European history entitled, "Michael Obrenovitch, Prince of Servia." Readers of this will dislike still more than before the dictatorial style assumed by Earl Russell in his despatches to the minor states of Europe, and will question still more the wisdom and righteousness of our national policy in the American war. Mr. F. T. Palgrave's lecture on the "Practical 'Laws of Decorative Art,'" though disfigured by egotism, is wise and genial. Agreeing with Mr. Ruskin in his criticisms on many modern modes of decoration, he is happier than Ruskin in the principles on which he bases them, and avoids Ruskin's slight bombastic use of moral terms in the criticism of art details. "The 'Woman of Business'" is, we are glad to say, finished; the last chapters are dull as well as, like many of the preceding ones, unnatural. Mr. George Meredith's sonnet is simple, pure in style and well finished. A more conspicuous example of wasted labour we have not lately seen than Robinson Ellis's laboured and un-English translation of some unpleasant verses of Catullus.

Rome: From the Fall of the Western Empire. By the Rev. GEORGE TREVOR, M.A., Canon of York. (London: The Religious Tract Society.) Canon Trevor tells us in his preface that his treatment of his subject is "historical rather than polemical." Again, on p. 2, in his first chapter, he says:—"The object in view is not polemical, but historical." "The lady protests too much methinks." Readers are prepared to find a thoroughly polemical volume when they read two such disclaimers within half-a-dozen pages. Such is the character of the volume. It may please a controversialist, but readers of history may be excused for asking a more unprejudiced treatment. The book shows learning, but its style is of the debased order of the controversial pulpit.

Exposition of the Sermon on the Mount; Drawn from the Writings of St. Augustine. With Observations, and an Introductory Essay on his Merits as an Interpreter of Holy Scriptures. By RICHARD CHENEVIX TRENCH, D.D., Archbishop of Dublin. Third Edition, Revised. (London: Macmillan and Co.) "This volume," says the Archbishop, "originally published so far back as 1844, and of which a second edition appeared in 1851, has now been for several years out of print; and as there are quite enough of books in the world, I had nearly persuaded myself to allow this one to disappear. However, a certain affection which we bear to our own, with a consciousness that this volume represents some genuine labour, and that, even if my own share in it is of little worth, Augustine's is of great worth—all this has moved me to give it such an amount of revision as I have found time to bestow; and if any should desire to possess the book, to place it more within their reach." Dr. Trench needed not to offer this graceful apology for this third edition. The work he has done here is in a department he has made his own. He has gathered from various portions of Augustine's writings comments on verses in the Sermon on the Mount, and has woven them together into a continuous commentary. His own essay on "Augustine as an Interpreter of Scripture" occupies half the volume. It is as an independent treatise, and one of considerable value. For the phrase "and which" in the second line of his preface we recommend the Archbishop to the notice of the Dean of Canterbury.

Creeds and Churches in Scotland. With an Appendix. By Sir HENRY WELLWOOD MONCRIEFF, Bart., D.D. (Edinburgh: Edmonston and Douglas.) The papers in this volume "enlarged and readjusted" here, originally appeared in the *Edinburgh Daily Review*, as criticisms on Mr. Taylor Innes's "Law of 'Creeds.'" They are acute papers, but we scarcely think they would interest anyone outside the Free Church of Scotland, and but a few and a rapidly diminishing number within it. Sir Henry W. Moncrieff is very earnest in affirming that the position taken by the leaders of the Free Church movement, with reference

to the self-government of the Church and its relation to the State, is the old historical position of the National Church of Scotland. It may be so, but the dispute is now one of antiquarian interest solely. One would have thought the future of greater interest than the past to earnest Churchmen of every school.

Some Aspects of the Reformation. An Essay suggested by the Rev. Dr. Littledale's Lecture on "Innovation." By JOHN GIBSON CAZENOVE, M.A. Oxon, Provost of the College, Isle of Cumbrae, Scotland. (London: William Ridgway.) This essay was "originally commenced as an article for a review." Nothing in it is of such value as to move our gratitude that the author was induced to "expand" it, and give it a permanent form.

The Garden Oracle and Floricultural Year Book and Almanack, 1870. (London: Groombridge and Sons.) This publication was very late in reaching us, but we cannot refrain from adding a word of commendation for it. All Mr. Shirley Hibberd's publications on gardening are valuable. The chief feature of this volume, and a highly useful feature it is, is the catalogue of dessert fruit for all the year.

Life in Christ Only (James Clarke and Co.) is the reprint of Rev. Edward White's three letters, recently addressed to the *Christian World*, on the future punishment of the wicked. The letters are considerably enlarged, and are accompanied by a preface dedicated to Mr. Spurgeon, which, short as it is, carries almost as much force to produce conviction as the chapters which follow it. We can only add here that Mr. White has, partly by his own skill and earnestness of advocacy, and partly by the position of prominence which his letters have occupied, succeeded in directing the public mind to the true issue of the controversy, namely, "life in endless torments," or "destruction of body and soul."

LITERARY GOSSIP.

Mr. Murray announces, "Chapters on the Ecclesiastical History of England during the last Twenty Years," by A. P. Stanley, Dean of Westminster.

A new work by the Bishop of Gloucester and Bristol, entitled, "Comments and Suggestions on the Revision of the New Testament," is announced to be ready this month.

A new Liberal newspaper is about to be started in Birmingham. On dit that Mr. George Dawson, M.A., the well-known lecturer, has accepted the editorial chair.

The Swedenborgians, English and American, have raised upwards of 8,000*l.* towards photolithographing Swedenborg's manuscripts preserved in the library of the Academy of Sciences, Stockholm.

Mr. and Mrs. Howitt are about to leave England for a year in Switzerland and Italy. Mr. Howitt is engaged on a volume of "Quaker History and Biography."

The *Athenæum* says:—"We learn that the Earl of Albemarle is engaged upon a volume of 'Memoirs and Reminiscences' that will throw a pleasant light upon a dismal period of English history—the close of the Regency and the beginning of George the Fourth's reign. Lord Albemarle's grandmother, Lady de Clifford, held the office of governess to the Princess Charlotte."

In hinting that the Marquis of Salisbury is to figure largely in Mr. Disraeli's novel, the London correspondent of the *Manchester Examiner* says:—"In spite of its odd name, not, however, one whit more odd or un-English than 'Tancred,' it is, I am assured, a novel of the political life of the present day. What is more, I believe I do not err in telling you that the person—you know, I am sure, who I mean—whom one would wish to figure in it, does so figure to a very considerable and prominent extent. Whether he can exactly be called the hero depends a good deal upon what you understand by the hero of a novel. If, however, there may be bad heroes as well as good ones, then I expect you will be ready to admit that the position of the personage in question is not absolutely unheroic. If only he will, in his turn, review 'Lothair' in the *Quarterly*, the cup of one's happiness will be full. Whether the Duke of Richmond will have an equal enjoyment of the sport, is quite another thing."

THE SPEAKER'S COMMENTARY.—The London correspondent of the *Western Morning News* says:—"The long-expected Speaker's Commentary is coming out at last in octavo volumes. The Pentateuch will appear during the present year. Genesis has been done by the Bishop of Ely. The first nineteen chapters of Exodus, Job, and Epistles of St. Peter and Jude, by Canon Cook; the remainder of Exodus and Leviticus, by the Rev. Samuel Clark; and Numbers, Deuteronomy, and Joshua, by the Rev. T. E. Espin, rector of Wallasey. The Bishop of Bath and Wells has done Judges, Ruth, and Samuel; Professor Rawlinson, Kings, Chronicles, Ezra, and Nehemiah. The Psalms are done by the Dean of Wells; Proverbs, by the Rev. E. H. Plumptre; Ecclesiastes, by the Rev. W. T. Bullock, secretary to the S.P.G.; the Song of Solomon, by the Rev. T. L. Kingsbury; Isaiah, by Dr. Kay; Jeremiah, by Canon Payne Smith; Daniel, by Archdeacon Rose; Ezekiel, by Dr. Currey; the minor Prophets, by the Bishop of St. David's, Prebendary Huxtable. Professor Gandell, Rev. F. Meyrick, and Rev. W. Drake, Matthew and Mark have been done by the Archbishop of York and Dean Mansel jointly; Luke, by Archdeacon Jones; John, by Canon Westcott; the Acts, by the Bishop of Chester; the Romans, by Dr. Gifford; the Corinthians, by Professor Evans and Rev. J. Waite; Galatians, by Dean Howson;

Philippians, by Dean Jeremie; Ephesians, Colossians, Thessalonians, and Philemon, by Professor Lightfoot, Canon Westcott, and Dr. Benson jointly; the pastoral epistles, by the Bishop of London; the Hebrews, by Canon Kay; the Epistle of St. John, by the Bishop of Derry; St. James, by Dr. Scott; and the Revelation, by Archdeacon Lee. All parties are represented in this undertaking, but not the extreme of any party, except Canon Payne Smith be reckoned an extreme Low Churchman. Dean Stanley and Dr. Pusey, though both Biblical scholars, have no part in the work. The editor is Canon Cook, but the plan of the work was settled by a committee consisting of the two English Archbishops and the Bishops of London, Llandaff, Gloucester, and Bristol, and Chester, Lord Lyttelton, the Speaker, Mr. Walpole, and the Dean of Lincoln. During the progress of the work the editor consulted with the Archbishop of York and the Regius Professors of Divinity at Oxford and Cambridge. The authorised version of 1611 has been reprinted without alteration, but notes will give corrections and amended readings. The comment will be chiefly explanatory, presenting in a concise and readable form the results of learned investigations, carried on in this and other countries during the last half-century. When a fuller discussion of difficult passages or important subjects is necessary, it will be placed at the end of the chapter or of the volume."

Crimes and Casualties.

Five deaths have resulted from the recent fire at the Glamorgan Inn, Cardiff. Mr. Stacey, the landlord of the inn, who was very much injured during the fire, died on Friday.

Miss Seager, the young lady who was bitten by the boa constrictor a short time since at Oxford, has sufficiently recovered to be enabled to take exercise, although still suffering from the loss of blood. The serpent has been sent back to the Zoological Gardens.

The prisoners Haines, Hagerty, and Travers, who were charged a few days ago with the attempted burglary at Mr. Attenborough's, in Fleet-street, were again brought up at Guildhall on Friday. From want of legal evidence, Sir Robert Carden was obliged to dismiss the more serious part of the case; but the delinquents were dealt with under the Habitual Criminals Act, and each of them were sentenced to three months' imprisonment with hard labour.

A tragic affair took place in Hoxton at a late hour on Thursday evening. A journeyman butcher named Trudley attempted to murder a woman with whom he had been living, and also to cut his own throat. A policeman who was in the street where the man and woman were, saw Trudley assault the woman, and he caught the man's arm just as the latter was drawing a razor across his throat. The crime is attributed to jealousy. Both the injured persons are now in hospital.

A confession of murder was made at Warwick on Friday, by a man named Chapman, and there is every reason to believe that the crime has been committed. The man stated that he persuaded his wife to accompany him to the towing-path of a canal in the neighbourhood, and that while passing under a bridge he pushed her into the water. The police found the corpse of a woman near the place indicated, and the appearances of the ground, together with the state of the man's dress, show that a struggle had taken place.

A dastardly attempt to upset a passenger train on Friday is reported from North Shields. The line was blocked by stones and wood, but fortunately the obstruction was not sufficiently heavy to effect the purpose for which it was intended. Subsequently a private of the 98th Regiment was caught while destroying the rails on another part of the line, and it is believed that the disgraceful attempt in the first instance was also his work. One of the policemen was severely injured by the prisoner while he was being taken to the police-station.

A shocking affair occurred on Saturday evening at a small village called Stonar, about a mile from Sandwich. A young man named Richard Jones was sweeping some rubbish in the street, when he was warned not to do so by a neighbour named Upton, the landlord of a public-house. Upon this Jones flew into a rage, knocked Upton down with the broom he was using, and beat him about the head until he became insensible. Upton died a few hours afterwards, and Jones is in custody on the charge of murder.

A dreadful tragedy is reported from Shropshire. Dr. Wilson, who resides at Wem, in that county, was on Wednesday night asleep on a sofa in his sitting-room, when some person entered the room and shot him. The aim was deadly; and that death was not the instant result is a marvel. The doctor was struck by two balls, both of which entered his skull. Dr. Wilson's son is in custody, it being suspected that he has perpetrated the atrocious crime. On Monday Charles Joseph Greene Wilson was brought up on remand before the magistrates at Shrewsbury, charged with firing two shots at his father with intent to murder him. No further facts were stated, and the prisoner was remanded. Dr. Wilson is in a very precarious position, one of the balls which entered his head not having been yet extracted.

It is said that Lady Amberley, following the example of Mrs. Fawcett and other ladies, is likely to deliver a lecture in her own neighbourhood.

Miscellaneous.

THE LASH FOR GARROTTERS.—Five young men, who were convicted at the Central Criminal Court of garrotting a young man named Budget, received twenty-five lashes each from the hands of Calcraft, in Newgate Gaol, on Thursday morning.

MILL-HILL SCHOOL, MIDDLESEX, N.W.—In the recent examination for scholarships, the senior scholarship (20*l.* a year) was obtained by Mr. Thomas Cecil Curwen, of Upper Clapton, and the junior scholarship (10*l.* a year) by Mr. John William Henry West, of Teddington.

THE LANCASHIRE MEMORIAL TO THE LATE LORD DERBY.—A meeting of the committee of the Lancashire Memorial to the late Lord Derby was held on Saturday morning, Colonel Wilson Patten in the chair. It was stated the amount of subscriptions was 8,000*l.* On the motion of the Earl of Ellesmere, seconded by Mr. Cross, M.P., it was resolved to form a scholarship at Oxford for Lancashire men. A committee was appointed to confer with the authorities.

NEW PARK FOR BRADFORD.—There is a prospect of Bradford becoming possessed of another public park. Mr. S. C. Lister has offered his estate at Manningham to the Corporation for public purposes for 60,000*l.*, this being about 11,000*l.* less than a sum at which it has been valued. In addition, Mr. Lister has intimated his willingness to subscribe 20,000*l.* towards the purchase money, and he will allow the corporation to sell some fourteen acres on which villas may be erected.

THE MISSING STEAMERS.—The announcement that the underwriters on the City of Boston had settled the claims as on a total loss, is premature. The underwriters only settle after the vessel has been posted at Lloyd's. The City of Boston has not yet been posted, and it is not probable that she will be posted for some weeks. No news has been received of the City of Brussels. The statement made by a New York paper that the missing steamer had damaged her screw on the outward voyage has been contradicted by Mr. Inman.

LONDON COMMONS.—Lord Spencer has taken part possession of Wimbledon Common, and threatens Wandsworth and part of Clapham Common. The commons are endeavouring to defend themselves against the landowner, and Mr. Henry Peek, M.P., has gallantly come to the rescue with an offer of 1,000*l.*, if four equal sums are subscribed by June next, to fight the Earl on behalf of the public. It is amusing that the Lord Lieutenant of a province in which landlords are called upon to forego their rights is just now asserting his own right in the soil to the serious disadvantage of the public.—*Globe*.

DECLINE OF RELAPSING FEVER.—It is satisfactory to know that relapsing fever has been rapidly diminishing in the metropolis during the last month. There are only fifty-two cases at present in the London Fever Hospital, and we believe a still smaller number in the new hospital at Hampstead. It is to be hoped that the advent of warm weather may in some measure at least be effectual in keeping down the large amount of typhus fever which experience has shown usually takes the place of relapsing fever as the latter declines.—*British Medical Journal*.

THE FIRST RESULT OF MR. LOWE'S BUDGET.—No fewer than 14,000 tea entries were passed into the Long-room on Tuesday, and about 100 clerks were detained at their duties until 11 o'clock at night. On Wednesday and Thursday the rush showed no signs of subsiding, and it is said that the number of orders from country grocers received by the leading London houses is without a parallel. We hear that the staff of one eminent firm in Eastcheap was occupied for two hours on Wednesday morning in opening the letters received by that post. A sum of 155,000*l.* was paid on Wednesday at the Custom-house, and of this 74,000*l.* was on account of the duty on tea.—*Civilian*.

MR. GEORGE HUDSON, a gentleman who was of some mark in the railway mania days, was entertained at dinner on Saturday at Sunderland. Mr. Hudson gave a history of his connection with the town of Sunderland and with railways generally, claiming for himself foresight in his schemes for facilitating trade, prudence for his opposition to the atmospheric system of communication, and success for his principles of railway amalgamation. Referring to the charges that had been made against him, Mr. Hudson said many of them were almost antiquated, but he now wondered at the moderation of his conduct at a time when he had "thousands and thousands at his feet." His were errors of the head, not of the heart; and the ex-king hopes to spend the rest of his life in peace and enjoyment.

A JUDGE ON TRAMP.—There is no railway between Monmouth and Ross, though one is being made; and the custom of the judges in passing Hereford to Monmouth is to post the twelve miles between the latter town and Ross. Last week Baron Martin, who is seventy-six years of age, walked the distance, and he repeated the experiment when passing from Monmouth to Gloucester, declining all offers of a lift from the many barristers who passed him in hired vehicles. We believe that Baron Martin was the judge who, when travelling the Oxford Circuit some years ago, rode horseback from Monmouth through the Forest of Gloucester, passed unrecognised the sheriff and officials, who were, according to custom, waiting to receive him at Over, and then sent a message that he was waiting to receive them in the city.—*Western Daily Press*.

MR. HENRY VINCENT.—This popular lecturer will, we understand, return from the United States next month. Many of our readers will be glad to know that he will resume his labours in England next winter. Mr. Vincent has bid farewell to the United States, where he has spent four winters with great acceptance, giving about one hundred lectures each year, and as we learn from the American papers, he has taken great pains throughout his various tours to strengthen the reviving feeling of friendship towards this country amongst our trans-Atlantic kinsmen. Mr. Vincent has lately been in the far West. At Richmond, Indiana, he has lectured twenty times to overflowing and admiring crowds. By the last accounts he was crossing the continent to San Francisco, whence he was to embark for England.

THE MUTILATION ON MR. O'CONNOR.—So much attention has been called to the brutal outrage committed on Mr. O'Connor, of Moorook Lodge, King's County, the gentleman whose nose was deliberately cut off, that it may be of interest to mention the sequel of the story. Mr. O'Connor, who is at present in Dublin, has undergone an operation which is one of the great achievements of surgical science, and the result is that he is now possessed of a new nose, moulded out of his own flesh, and which his friends say is more pleasing to look at than the one of which he was deprived. An incision was made at the forehead, and a portion of the living flesh skillfully drawn down, fashioned into the proper form while still warm and plastic, and fitted to the stump of the mutilated feature, the skin being artistically drawn over the snout. Mr. O'Connor will be but slightly disfigured. The manipulator to whom the chief credit of the operation is due is Dr. Mapother, of St. Vincent's Hospital; and Mr. Hamilton, surgeon, was present while the operation was performed.

UNDENOMINATIONAL SCHOOLS, BIRMINGHAM.—On Tuesday morning the undenominational schools at Brookfields were opened for the primary education of the children of the working classes and the poor in this district. These schools are the result of a movement begun in the early part of 1868 to provide better educational accommodation in the large and populous ward of All Saints; and the gentlemen who originated the movement resolved that the teaching should be of an undenominational character—not manifesting hostility to religion, but habituating the children to the reading of the Bible, as the Word of God, without note or comment; the answering of questions, put spontaneously by the children, in reference to what they had read, or to ordinary affairs of morality, being left, of course, to the discretion of the teachers. Thus, the schools may be considered as being upon the League model, so far as the school routine is concerned, giving instruction in reading, writing, arithmetic, grammar, and geography to all children, without regard to creed or baptismal or other sectarian qualification.

THE VOLUNTEER REVIEW AT BRIGHTON.—The annual Easter review of volunteers took place on Monday on Brighton Downs, the site of the review of 1861, when Lord Clyde reviewed the volunteer forces. The day was gloriously fine. The sky was clear blue; the ocean still; and a soft breeze which swept over the downs tempered the heat that otherwise would have been like that of a July day. In all this the weather was the very opposite to that experienced by the volunteers when they gathered at Dover last year. The railway arrangements seem to have been good; and volunteers and spectators were taken down from London without any mishap. The force, which consisted of volunteers alone, numbered 27,000, and the Commander-in-Chief was Lieutenant-General Sir James Yorke Scarlett. The march past seems to have been something like a failure, for though several of the corps marched steady and strong as if the individuals composing them were compacted together in one machine, the others were very irregular in their movements. The sham fight seems to have been well conducted; and the proceedings were over at an early hour. The number of spectators was enormous. Neither the Duke of Cambridge nor the Prince of Wales were present at the Volunteer Review. The former went to Portsmouth to review the troops.

PROGRESSIVE PRISONS.—Many prison governors are earnestly endeavouring to struggle against the obstacles of the present system, and to employ their inmates at really useful labour. For example, Wakefield Prison (the only one in England with steam-power) is a perfect hive of industry (but, as in many other gaols, too much confined to mat-making). Leeds Gaol exemplifies a great variety of occupation. So do Holloway Prison, Coldbath Fields Prison, and some others. At Coldbath Fields, printing and bookbinding, carpentry and blacksmith work are included amongst the employments. At Swansea gaol the prisoners weave their own blanketing, cloth and Welsh flannel. At Pentonville (convict prison) about 10,000 pairs of boots and shoes were made last year. "The manufacture of dowlais for exportation has recently been introduced with satisfactory results. In the prisons of Salford, Bedford, Tannaton, Durham, Devonport, Newcastle, York, Stafford, Bristol, Cardiff, &c., the expenses are kept low by employing prisoners at the masonry, carpentry, and other useful work required within the walls. Thus at Devonport the expenses per head are 17*l.* per annum as compared with 20*l.* at Exeter. At Salford the cost is even less. Several hundred separate ledger accounts with private purchasers of prison goods (mats, &c.) indicate the great attention devoted at Salford to efforts to turn the prisoners' occupa-

tion to some advantage for the ratepayers and for themselves. The official report of Sussex County Gaol at Petworth, states that "the factory profits (hand-loom weaving and making ship's fenders), after deducting instructors' wages, are 100*l.*" (with about 100 prisoners). Shrewsbury Prison report says:—"The classification of prisoners, and substituting remunerative for penal labour, according to their conduct after three months, has been attended with excellent results." (At this prison out of 1,600 committals, the averages of sentences is one month.) The average cost per prisoner of all English gaols is 37*l.* the average earnings 2*l.* 10*s.* (less than 2*d.* per day). In many prisons the cost is 40*l.*, 50*l.*, 60*l.*, or upwards, rising to 104*l.* at Dover Gaol.—*Report of Howard Association. London, 1870.*

A GOOD FRIDAY DEMONSTRATION was held in Trafalgar-square, London, by the Land and Labour League. Only about fifteen hundred persons were present, including many roughs and boys. A band played the "Marseillaise," and some men carried poles surmounted with red caps of liberty. A Mr. Henessy, who presided, said no man in England need be out of employment if the State would undertake the reclamation of waste lands. It was announced that Mr. Gladstone had declined to receive a deputation. Upon this a man named Weston moved a resolution calling upon the State to buy up waste land, and let it to working men. The landlords, he said, by keeping such lands uncultivated were thieves and murderers. The creation of private property in land was a crime, and must be put an end to. The Saviour, whose name people celebrated that day, was not the Saviour of unemployed men, whose Saviour had yet to be born. (Cheers.) The speaker concluded by hoping that the Irish would be more Fenian than ever. Another man, named Riddell, in seconding the resolution, said, that as the churches were that day celebrating the death of Christ, they had met to celebrate the birth of comfort. A memorial to Mr. Gladstone was adopted, and a deputation told off to place it in the official letter-box at Downing-street, in order that, as one speaker observed, "Gladstone might get it as soon as he came back to work."

THE EMIGRATION MOVEMENT.—On Thursday about 580 emigrants—men, women, and children—left the Victoria Docks in the large screw-steamer *Medway*, bound for the Dominion of Canada, under the auspices of the managing committee of the British and Colonial Emigration Fund. It was the first party sent thither by the society in the present year, and many hundreds of people assembled to witness the embarkation. They were all of the handicraft and working classes whose skill and labour are most in demand in various parts of the Dominion. They had come from various parts of London, and some from Deptford, Maidstone, and Torquay. As they mustered on board they appeared just the class of people to succeed in an English-speaking colony, and particularly in Canada. Each statute adult must have contributed about 3*l.* to his or her passage money, amounting to about 7*l.* in all, the rest of the cost being borne from the Emigration Fund, supplemented by Mr. Goschen's munificent grant. They were all comfortably dressed, the children particularly, and their little stock of clothes and other things was neatly packed. Their berths had all been assigned them before they went on board, and with careful regard to comfort and convenience where there was a family. More emigrants, assisted by the British and Colonial Fund, are preparing to follow in the spring and summer as soon as suitable vessels can be procured. During the last week a small body of working men have been holding open-air meetings in various parts of London to promote a scheme of co-operative emigration. At one such meeting at the foot of Lambeth Bridge, the speakers stated that the society they represent have purchased a square mile of land in the United States, 1,400 miles west of New York, and towards the preparation of this land for settlement they have 250 subscribers, who, it is understood, are to be emigrants. One hundred and sixty-six emigrants, chiefly from Clare and Galway, left Cork on Wednesday for America. On Monday evening a party of 312 emigrants left the St. Pancras station of the Midland Railway for Canada. The emigrants are being sent out by the East London Emigration Society, which last year sent out 1,000 emigrants to Ontario, all of whom are reported to be doing well. Ten steamers will leave the Mersey this week, with between 6,000 and 7,000 passengers for the United States and Canada. The ship *Indus*, 2,500 tons burden, belonging to Messrs. T. M. Mackay, Son, and Co., sailed on the 10th instant from Gravesend for Queensland. The *Indus* is the ninety-seventh vessel that has sailed on the Land Order System of Emigration, under the immediate direction of the Queensland Government Office, 32, Charing-cross, London.

THE NIGHTINGALE has been heard in full song in various parts of the country. The migratory warbler arrives in England with wonderful punctuality from the 8th to the 12th of April. A correspondence of the *Times* says, relative to the geographical range of the nightingale—"It is popularly stated that it is never heard west of the Severn or north of the Trent, but the most eastern point of the Severn must be understood. These limits are known to have been passed in some instances, but they are generally correct. In Johnston's *Atlas of Physical Geography* the limit of the nightingale in this island is marked by a green line, including the south-eastern half of England."

Cleanings.

A love that is never reciprocated.—Neuralgia affection.

A small alligator is said to have been captured in the Thames.

A fire attended with the total destruction of four houses took place at Hampton on Good Friday.

Last year 14,000 patents were taken out in America; one is declared to have been for an apparatus to prevent snoring.

The trading of the Civil Service Supply Association during the past six months shows a profit of upwards of 3,000L.

What flowers should ladies resemble? and what flowers should they not resemble? They should be roses, but not prim-roses.

The substance of Mr. Lowe's budget was telegraphed to India and appeared in the Bombay papers next morning.

The first ships from the Greenland Fishery have arrived at Peterhead, and report great and general success among the whalers. For many years past the fishery had been declining.

An aerolite of great size is said to have fallen at Tripoli, in Barbary, near Moorzook. A fragment has been sent to the National Museum at Constantinople.

A pamphlet of an alarming character is exposed for sale at a bookseller's in Paternoster-row. It is entitled, "Reasons why the World must Inevitably and Speedily be Destroyed by Fire!"

A remarkable change has occurred in the weather in Yorkshire. From cold and frost the register on Good Friday reached 89° in the sun, and on Saturday 91°.

A French bishop, in a sermon, recently administered a philippic to crinoline wearers. "Let women beware," said he, "while putting on their profuse and expansive attire, how narrow are the gates of Paradise."

A flight of cuckoos located on Clapham and Wandsworth-commons on Thursday, and after pouring out their welcome notes for some time dispersed over the country. The appearance of these harbingers of spring is this year earlier than usual.

An impetus has just been given to the proposed East-end Museum of Science and Art, Government having voted 20,000L towards it; and 5,000L of this has been placed on the estimates for the present year.

SANE ENOUGH.—An Ohio murderer, who escaped conviction on the plea of insanity, now refuses to pay his lawyers for the same reason.

SHORT WEIGHTS.—Forty-three South London tradesmen have been fined for having short weights and measures in their possession. The total amount of the fines was 58L 12s. 6d.

A MISTAKE CORRECTED.—An orator holding forth in favour of "woman, dear, divine woman," concluded thus: "Oh, my hearers, depend upon it, nothing beats a good wife." "I beg your pardon," replied one of his auditors, "a bad husband does."

A WELSH NAME.—Before one of the Liverpool revising barristers, a claim was made on the part of John Pritchard, whose qualification consisted of freehold houses in Howe-street, and whose residence was described as "Rhoslanerchrugog, near Ruabon." Mr. France (to the friend who appeared for Mr. Pritchard): "You say that Mr. Pritchard lives at—'you know the place.' (Laughter.) The applicant: 'Where?' Mr. France: 'Oh! I can't pronounce it—(loud laughter)—and I must leave it to Mr. Leader.' (Renewed laughter.) Mr. Leader: "Does he live at Rose—You know where I mean?" Applicant: "Yes, he lives there." Mr. Leader: "Well, we must accept that, for I can't for the life of me pronounce the word. It is sufficient to strangle me." (Great laughter.) The vote was allowed.

A FAITHFUL TIGER.—An amusing scene occurred the other day at the citadel of Dover. The 102nd Regiment have a very fine tiger just come to this country with the regiment from India. He is very tame, and is daily taken for a walk, and he also goes round the mess-table getting tit-bits. The other day his keeper got the worse for drink, and made his way to the den, fearing detection. An officer seeing that the man lay asleep, and the tiger sitting by him, sent for the picket, who, at any other time, can do what they please with the beast. The moment they attempted to go near the keeper the tiger growled, and very soon let them see they must keep off. For two hours the tiger kept guard over his keeper, who, on awakening, was surprised to see no one dared come near his charge.

THE STUART SUCCESSION.—A correspondent, writing to the *Daily News*, says:—"Whether or not the Duke of Alba can prove his legitimate descent from James II., there can be little doubt but that there are living descendants of the Stuart family in a direct line from Charles I. Henrietta Maria, the younger daughter of that king, married Philip I., Duke of Orleans, in 1661. Their younger daughter, Anna Maria, married Victor Amadeus, Duke of Savoy and King of Sardinia. Their great grandson was a Victor Emmanuel; and his eldest daughter, Mary Beatrice, married Francis, Duke of Modena, and bore him two sons; and the elder, born June 14, 1819, is now ex-Duke of Modena. He married, I believe, the sister of Henri, Count de Chambord, who is the legitimate heir in the male line of the French Bourbons.

IS THE WORLD ROUND?—A short time since Mr. John Hampden, of Swindon, who believes the earth is not a globe, but a plane, threw out a challenge offering to stake 500L upon the issue, which Mr. A. R. Wallace accepted, offering in like manner to stake 500L upon the issue, and agreeing to "prove the convexity or curvature of the surface of a canal, river, or lake." Accordingly, a portion of the "old Bedford" canal, six miles in length in a straight line, was selected for the proof. For Mr. Hampden, Mr. William Carpenter, of Lewisham Park, was chosen referee. For Mr. Wallace, the referee was Mr. Coulcher. It was further agreed that in case there should arise any dispute between the referees, the editor of the *Field* should make the final decision. The centre of the six-mile length was marked with a signal, and at each end were signals: all three signals being at the same height above the surface of the water. When viewed from either bridge, the centre signal appeared five feet higher than the signal at the other end, demonstrating a curvature to that extent in the six-mile length. The referees agree in their drawings of the relative positions of the signals as viewed by telescope. On the part of Mr. Hampden, the referee admits the facts, but palters over the conclusions, and makes a number of references to possible hypothetical objections. On the part of Mr. Wallace the referee says the convexity of the surface of the water is demonstrated. The third referee says the curvature is proved, and he is prepared to pay to Mr. Wallace the 1,000L, unless he has notice to the contrary from Mr. Hampden. Mr. Hampden, however, objects to the decision of the referees that he has lost, and speaking of the 1,000L, or rather his share of it, writes furiously to the *Field*:—"At your peril, sir, touch it, and I will serve you both (the editor and Mr. Wallace) with a writ on the following day for conspiring to obtain money on false and fraudulent pretences." The editor of the *Field* appends the following note to Mr. Hampden's epistle: "In undertaking the disagreeable task of settling this matter between two persons who were perfect strangers to us, we did so in the belief that we were dealing with gentlemen who were actuated by honourable feelings. The above letter, in addition to others still more abusive, plainly shows that we were mistaken as far as Mr. Hampden is concerned; and he has only himself to blame if we decline any further controversy with him, either privately, or through the columns of this paper. We have simply done what we engaged to do, and as a part of our contract we have paid over the 1,000L to Mr. Wallace."

NOTICE.—All announcements intended for this column must be accompanied by a remittance of half-a-crown in postage-stamps.

Births, Marriages, and Deaths.

BIRTH.

TANNER.—April 14, at Frome, Frome, the wife of J. Tanner, jun., Esq., of a daughter.

MARRIAGES.

CLARKE—DANDO.—April 13, at the Tabernacle, Bristol, by the Rev. J. T. Fessenden, of Ipswich, brother-in-law of the bride and bridegroom, the Rev. R. P. Clarke, to Frances Eleanor, youngest daughter of the late Joseph Dando, Esq., of Bristol. No cards.

URQUHART—ROUGH.—April 6, at Tayside Villa, Dundee, the residence of George Rough, Esq., the bride's uncle, by the Rev. W. Lindsay Alexander, D.D., Edinburgh, uncle of the bridegroom, William Walton Urquhart, Engineer, Dundee, to Barbara, third daughter of the late Captain Patrick Rough, Batavia.

DEATH.

KILPIN.—March 25, at his father's house, in Potter-street, Bedford, Thomas Kilpin, of Bickering's Park, Woburn, Beds, in his twenty-second year.

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, April 13.

ISSUE DEPARTMENT.
Notes issued £34,171,320 Government Debt £11,015,100
Other Securities .. 3,984,900
Gold Coin & Bullion 19,171,320

£34,171,320 £34,171,320

BANKING DEPARTMENT.
Proprietors' Capital £14,553,000 Government Securities (inc. dead weight annuity) £12,827,812
Reserve .. 8,099,144 Other Securities .. 19,269,796
Public Deposits .. 7,292,714 Notes .. 10,430,480
Other Deposits .. 18,041,710 Gold & Silver Coin 893,128
Seven Day and other Bills .. 427,648
£43,413,216 £43,413,216

April 14, 1870. FRANK MAY, Deputy Chief Cashier.

HOLLOWAY'S PILLS.—For the cure of debility, biliousness, liver, and stomach complaints, this inappreciable medicine is so well known in every part of the world, and the cures performed by its use are so wonderful, that it now stands pre-eminent above all other remedies, more particularly for the cure of bilious and liver complaints, disorders of the stomach, dropy, and debilitated constitutions. In these diseases the beneficial effects of the Pills are so permanent, that the whole system is renewed, the organs of digestion strengthened, and a free respiration promoted. They expel from the secretory organs and the circulation the morbid matters which produce inflammation, pain, fever, debility, and physical decay—thus annihilating, by their purifying properties, the virulence of the most painful and devastating diseases.

Markets.

CORN EXCHANGE, LONDON, Monday, April 18.

Of English as well as foreign wheat the supply was short for to-day's market. We had a small attendance, owing to

the holidays, and only a retail business was doing in English and foreign wheat, at last Monday's prices. The flour trade was dull, and last week's quotations were slowly paid. Beans and peas were without change in value. Indian corn has improved in value 6d. to 1s. per qr. during the week. Of oats we have moderate arrivals. They met steady demand, and prices were 6d. to 1s. per qr. higher since Monday last. At the ports of call few cargoes remain unsold. Wheat supports late prices. Indian corn is in demand, at fully 1s. per qr. advance.

CURRENT PRICES.

WHEAT—	Per Qr.	PEAS—	Per Qr.
Essex and Kent, red, old	43 to 44	Grey	31 to 33
Ditto new	37 43	Maple	38 39
White, old	45 48	White	32 36
" new	39 47	Boilers	33 36
Foreign red	39 40	Foreign, boilers ..	33 35
" white	43 44		
BARLEY—		RYE	31 32
English malting ..	26 30		
Ochevalier	34 40	OATS—	
Distilling	30 34	English feed	19 21
Foreign	29 32	" potato	23 25
MALT—		Scotch feed	—
Pale	—	" potato	—
Ochevalier	—	Irish black	16 19
Brown	48 54	" white	16 19
BEANS—		Foreign feed	16 18
Ticks	34 35		
Harrow	35 38	FLOUR—	
Small	—	Town made	34 40
Egyptian	34 37	Country Marks ..	32 33
		Norfolk & Suffolk	23 29

BREAD, Saturday, April 16.—The prices in the Metropolis are, for wheaten bread, per 4lbs. loaf, 6½d. to 7d.; Household bread, 5½d. to 6d.

METROPOLITAN CATTLE MARKET, Monday, April 18.—The total imports of foreign stock into London last week amounted to 8,396 head. In the corresponding week in 1869 we received 13,895; in 1868, 5,183; in 1867, 8,412; and 1866, 16,614 head. Although, in consequence of the Easter holidays, the attendance at Islington to-day has been only moderate, the trade, influenced by the cooler weather and the falling off in the arrivals, presented a much firmer appearance, and prices have improved in most instances. As regards beasts, the arrivals have been much less extensive, but the quality generally has been satisfactory. Business has progressed somewhat, and an occasional advance of 2d. per 8lbs. has taken place in prices. The best crosses have sold at 4s. 8d. to 5s. per 8lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire, we received about 1,000 Scots and crosses; from other parts of England, about 400 various breeds; from Scotland, 360 Scots and crosses; and from Ireland, about 130 oxen. The show of sheep has been much less extensive. The trade has been steady, at 2d. per 8lbs. more money. The best Down and half-breds have realised 4s. 8d. to 5s. per 8lbs. (Our quotations now only refer to clipped sheep.) There has been a strong demand for lambs, 8s. per 8lbs. Calves have been steady, and pigs firm.

Per 8lbs. to sink the Offal.

	s. d.	s. d.		s. d.	s. d.
Inf. coarse beasts	3 0	3 6	Prime Southdown	4 8	5 0
Second quality	3 10	4 4	Lambs	0 0	5 0
Prime large oxen	4 6	4 8	Lge. coarse calves	3 10	4 10
Prime Scots, &c.	4 10	5 0	Prime small ..	5 0	5 8
Coarse inf. sheep	3 0	3 2	Large hogs ..	4 6	5 4
Second quality	3 6	4 0	Neatam. porkers	5 6	5 8
Pr. coarse woolled	4 4	4 6			

Suckling calves, 22s. to 26s., and quarter-old store pigs, 20s. to 26s. each.

METROPOLITAN MEAT MARKET, Monday, April 18.—Moderate supplies of meat have been on sale. The trade has been quiet at our quotations. The imports into London last week consisted of 276 packages 17 cases from Hamburg, 3 packages from Rotterdam, 4 cases from Harlingen, and 8 cases from Antwerp.

Per 8lbs. by the carcase.

	s. d.	s. d.		s. d.	s. d.
Inferior beef ..	3 0	3 6	Middling ditto	3 10	4 0
Middling ditto	3 6	3 8	Prime ditto ..	4 4	4 8
Prime large do.	3 10	4 0	Veal	4 4	5 0
Do. small do.	4 2	4 4	Small pork ..	5 0	5 4
Large Pork ..	4 0	4 2	Lambs	6 8	7 4
Inf. mutton ..	3 4	3 8			

PROVISIONS, Monday, April 18.—The arrivals last week from Ireland were 204 firkins butter, and 3,069 bales bacon, and from foreign ports 26,263 packages butter, 2,069 bales and 604 boxes bacon. With increasing supplies of foreign butter, prices have declined about 4s. per cwt. Bacon sold well, Irish at an advance of 2s. per cwt., but Hamburg rallied 2s. per cwt. from the late low prices. The sale for all descriptions was good. Lard sold well at an advance of about 1s. per cwt.

BOROUGH HOP MARKET, Monday, April 18.—Our market remains very dull, at nominal quotations, new home-grown hops alone retaining values approaching late figures. Yearlings of all kinds are unsaleable. Imports for the week ending 18th April, 392 bales, against 1,835 bales the previous week. The Continental markets rule very dull, with the same slight demand which has prevailed for so long past. New York advices to the 2nd inst. report the market as very quiet, the small business transacted being entirely of a retail character. Mid and East Kents, 7L 0s., 9L 5s., to 12L 12s.; Wealds, 6L 0s., 7L 0s., to 8L 0s.; Sussex, 5L 12s., 6L 0s., to 6L 13s.; Bavarians, 6L 0s., 7L 7s., to 9L 0s.; French, 6L 0s., 5L 15s., to 6L 10s.; Americans, 4L 5s., 5L 5s., to 6L 0s.; Yearlings, 1L 10s., 2L 10s., to 3L 15s.

POTATOES.—BOROUGH AND SPITALFIELDS.—Monday April 18.—These markets have been scantily supplied with potatoes, nevertheless the demand has been active at about late rates. The import into London last week consisted of 1,784 bags 181 packages from Antwerp, 132 boxes from Gibraltar, 66 baskets from Palermo, and 11½ bags from Rotterdam. English Shaws, 120s. to 130s. per ton; English Regents, 100s. to 120s. per ton; Scotch Regents, 100s. to 120s. per ton; Scotch rocks, 90s. to 110s. per ton; French, 75s. 100s. per ton.

SEED, Monday, April 18.—English cloverseed continues to come forward in very small lots, and fine samples bring high prices. Foreign qualities were steady in value and demand. English trefoil sold at the full rates of last week, and foreign qualities were unaltered in price. Good white mustard realised previous values, with a steady sale. Canaryseed brought previous values readily. All grass seeds were in good request at quite as high rates. Spring tares were taken off steadily at the extreme quotations of this day's night.

WOOL, Monday, April 18.—Owing to the interruptions caused to business generally by the holidays, there has been very little doing in the English wool market, and prices remain quite nominal. Choice lustrous still command the most inquiry, but the transactions have been very limited. The new clip has now made its appearance in the market.

OIL, Monday, April 18.—Linseed oil has been firm, at late rates. For rape there has been a fair inquiry, at full quotations; but other sorts have been flat.

TALLOW, Monday, April 18.—The trade has been dull, but firm. Y.C., spot, 4 s. 9d. per cwt. Town Tallow 42s. 6d. net cash.

MR. STREETER (Successor to
HANCOCK and CO., Limited),
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BRACELETS, STRAP, 18-CARAT	£5	0
BRACELETS, ETRUSCAN, "	£7	0
BRACELETS, NINEVEH, "	£10	0
BRACELETS, SAXON, "	£15	0
BROOCHES, ETRUSCAN, "	£2	10
BROOCHES, NINEVEH, "	£3	0
BROOCHES, SAXON, "	£4	0
BROOCHES, EGYPTIAN, "	£5	0
CHAINS, PRINCESS, "	£2	0
CHAINS, CYLINDER, "	£3	0
CHAINS, CURB, "	£4	0
CHAINS, CABLE, "	£5	0
EARRINGS, ETRUSCAN, "	£1	10
EARRINGS, SAXON, "	£2	5
EARRINGS, EGYPTIAN, "	£3	5
EARRINGS, NINEVEH, "	£4	10
LOCKETS, ENGRAVED, "	£1	0
LOCKETS, CORDED, "	£2	10
LOCKETS, CROSS, "	£4	0
GOLD WATCHES, LADIES',	£8	8
GOLD WATCHES, "	£10	10
GOLD WATCHES, $\frac{3}{4}$-PLATE,	£15	15
GOLD WATCHES (HUNTING),	£11	11
GOLD WATCHES, $\frac{3}{4}$-PLATE,	£16	16
GOLD WATCHES, "	£20	0
GOLD WATCHES, KEYLESS	£15	10
GOLD WATCHES, "	£22	0
GOLD WATCHES (HUNTING),	£18	18
CLOCKS, CARRIAGE,	£5	0
CLOCKS, " (STRIKING),	£7	7
CLOCKS, " " (ON GONG),	£12	12
CLOCKS, LIBRARY (MARBLE),	£4	0
CLOCKS, " " "	£10	12
CLOCKS, " " "	£14	0
CLOCKS, " (ORMOLU),	£10	0
CLOCKS, " " "	£15	0

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**SOCIETY for the LIBERATION of RELI-
GION from STATE PATRONAGE and CONTROL.**

The ANNUAL SOIRÉE will be held on Tuesday Evening,
 May 3rd, at FREEMASONS' HALL, Great Queen-street.

The Chair will be taken by HENRY RICHARD, Esq.,
 M.P., who will be supported by—

H. E. Crum-Bwing, Esq., M.P.; Alderman Carter,
 M.P.; Jno. Candlish, Esq., M.P.; Alfred Illingworth, Esq.,
 M.P.; Sir Wilfrid Lawson, Bart., M.P.; Edwd. Miall, Esq.,
 M.P.; G. Osborne Morgan, Esq., M.P.; J. Miller, Esq.,
 M.P.; Rev. Henry Allon, of Islington; Rev. J. Gordon, of
 Greenwich; the Rev. Frederick Trevelyan, of London; and by
 other Gentlemen.

Tea will be on table at Six, and the proceedings will com-
 mence at Seven.

The admission will be by Tickets, at 1s. 6d. each, or double
 Tickets, 2s. 6d. A limited number of Tickets to admit to the
 Meeting only will also be issued.

Tickets may be obtained of Mr. Elliot Stock, 62, Paternoster row; Mead and Powell, 73, Cheapside; Mr. Gooch, 65, King William street, City; Mr. Cousins, 93, St. Martin's-lane; Mr. Brown, 19, Temple-street, St. George's-road, Southwark; and Mr. Stow, 4, Camberwell-green; and at the Office of the Society.

J. CARVELL WILLIAMS, Secretary.

2, Serjeants'-inn, Fleet-street, E.C.

**CONGREGATIONAL UNION of ENG-
LAND and WALES.**

The FORTIETH ANNUAL ASSEMBLY will be held at
 FINSBURY CHAPEL, on Tuesday Morning, May 10th, and
 Friday Morning, May 13th.

Rev. JOSHUA C. HARRISON, Chairman.

Further particulars next week.

ROBT. ASHTON, Secretary.

**THE TWENTY-SEVENTH ANNIVER-
SARY of the BRITISH SOCIETY for the PROPAGA-
TION of the GOSPEL AMONG the JEWS.**

The Committee have great pleasure in announcing the
 following arrangements:—

The ANNUAL MEETING will take place at half-past Six
 on Monday evening, May 9, at Freemasons' Hall, when Lord
 ALFRED SPENCER CHURCHILL has kindly engaged to
 preside.

The ANNUAL SERMON will be delivered by Rev. DONALD
 FRASER, M.A., in the POULTRY CHAPEL, at Twelve
 o'clock at Noon on Monday, May 18.

NATIONAL EDUCATION.

A PUBLIC MEETING of METROPOLITAN NONCON-
 FORMIST MINISTERS of all Denominations will be held at
 ST. JAMES'S HALL, at Seven o'clock on Monday Evening,
 May 2nd, for the purpose of considering those clauses of the
 Government Education Bill which affect the principle of Re-
 ligious Equality. Particulars will be hereafter announced.

J. GUINNESS ROGERS,

FRANCIS TUCKER,

T. CHATFIELD CLARKE,

Hon. Secs. to the

Metropolitan Noncon-

formist Committee.

**THE THREE DENOMINATIONS and
ELEMENTARY EDUCATION.**

At the ANNUAL MEETING of the GENERAL BODY of
 the THREE DENOMINATIONS, held APRIL 12th, 1870, Rev.
 E. DENNETT in the Chair,

IT WAS RESOLVED UNANIMOUSLY—

That waiving the expression of any opinion on the abstract
 question of the duty of the State to interfere in the matter of
 the education of the people, and not feeling called upon to
 object to the general provisions of the Elementary Education
 Bill introduced by the Government into the House of
 Commons,

This Body nevertheless objects to the proposal to empower
 local boards to authorise the teaching of creeds or other
 formularies in rate-aided schools.

This Body also objects to the provision for permissive
 inspection of, and inquiry into, the religious instruction
 given in public schools.

This Body is further of opinion that any Conscience Clause
 which should impose on parents the necessity of claiming the
 exemption of their children from religious instruction to
 which they may object, could not fail to prove injurious, and
 to be to a large extent practically inoperative.

JOHN EDMOND, Secretary.

THE REVISION of the SCRIPTURES.

At the ANNUAL MEETING of "THE THREE DENO-
 MINATIONS," held APRIL 12, 1870, Rev. E. DENNETT in
 the Chair,

IT WAS RESOLVED UNANIMOUSLY—

That this Body is of opinion that in the event of a revision
 of the text and Authorised English Version of the Scriptures
 being attempted—an object which the Body thinks very desir-
 able—the execution of the work should be so conducted as
 to secure the widest representation of the competent Christian
 scholarship of the age.

JOHN EDMOND, Secretary.

**MOMENTOUS, MYSTICAL, and MUSI-
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THE RELIGIOUS TRACT SOCIETY.**SEVENTY-FIRST ANNIVERSARY.**

The PUBLIC MEETING will be held on FRIDAY, May 6, at EXETER HALL. The chair to be taken at Six o'clock by Hugh Matheson, Esq.

The Right Rev. Dr. Ryan, late Bishop of Mauritius; the Rev. Donald Fraser, of Marylebone Presbyterian Church; the Rev. Gordon Calthrop, Vicar of St. Augustine's, Highbury New Park; the Rev. Charles Vince, of Birmingham; and the Rev. John Mackenzie, of the London Missionary Society, from Africa, will be among the speakers.

The ANNIVERSARY SERMONS will be preached on the morning of SUNDAY, the 8th of May, by the Rev. DANIEL WILSON, M.A., Vicar of Islington, at the parish church; and by the Rev. Dr. STOUGHTON, at the Congregational Church, Phillimore-terrace, Kensington. The Services to commence at Eleven o'clock.

Tickets for the Public Meeting may be had at the Depositories, 55, Paternoster-row; 55, St. Paul's Churchyard, and 161, Piccadilly; and of B. Seeley, Islington Green.

BAPTIST MISSIONARY SOCIETY, CROSS-STREET CHAPEL, ISLINGTON.

The ANNUAL SERMONS will be preached on SUNDAY, April 24th. Morning, by Rev. J. H. HINTON, A.M.; Evening, by Rev. J. W. LANOS, of Newport.

Services to commence—Morning, 10.45; Evening, 6.30.

TRINITY CONGREGATIONAL CHURCH, ORFORD-ROAD, WALTHAMSTOW.**OPENING SERVICES.**

APRIL 22.—Friday Morning, SERMON, at 12 o'clock, Rev. J. PARKER, D.D.; Evening, SERMON, at 7 o'clock, Rev. J. STOUGHTON, D.D. A Cold Collation will be provided in the Schoolroom adjoining the Church. Tickets, including Tea, 4s. Tea at 6; Tickets, 1s.

APRIL 24.—Sunday Morning, at 11 o'clock, SERMON and COMMUNION SERVICE, Rev. W. S. H. FIELDEN (the Pastor); Evening, SERMON, at 6.30 o'clock, Rev. C. DUKES, M.A.

APRIL 26.—Tuesday Evening, at 7.30 o'clock, INAUGURATION OF ORGAN, J. P. H. READ, Esq., Conductor; J. E. HOPKINS, Esq., Organist. Tickets, 3s. 6d. and 1s.

MAY 1.—Sunday, SERMONS, Morning and Evening, Rev. R. FERGUSON, D.D.

PADDINGTON CHAPEL.

It is intended to hold about the middle of next JUNE, a BAZAAR in aid of the IMPROVEMENT FUND. The sympathy and help of all friends of the Congregation are respectfully requested. Contributions of money, articles of clothing, needlework, china, toys, hardware, works of art, books, prints, &c., will be thankfully received. It is requested that contributions be forwarded as early as possible to

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For particulars, see Time Tables issued by the Company.

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CONGREGATIONAL SCHOOL, LEWISHAM, for the EDUCATION of the SONS of MINISTERS.

The ANNUAL MEETING and HALF-YEARLY ELECTION of this School will be held, on the 29th APRIL, at the MISSION HOUSE, BLOMFIELD-STREET. Chair to be taken by SAMUEL MORLEY, Esq., M.P., at Two p.m.

JOSEPH VINEY, Hon. Sec.

ORPHAN WORKING SCHOOL, MAITLAND PARK, HAVERSTOCK-HILL.

The ONE HUNDRED and TWELFTH ANNIVERSARY FESTIVAL will be held at the LONDON TAVERN, on FRIDAY, April 29th, when the Chair will be taken by JOSEPH HOARE, Esq.

The following gentlemen have consented to act as Stewards, and will be happy to take charge of Contributions and issue Tickets for the occasion, viz:—

J. Gould Avery, Esq.
Arthur Ballantine, Esq.
Frederick Barlow, Esq.
Henry Caldecott, Esq.
Edward Colman, Esq.
W. H. Crispin, Esq.
Alfred Deed, Esq.
G. D. W. Digby, Esq.
Francis Ford, Esq.
W. S. Gard, Esq.
H. Warren Hall, Esq.
J. Harris Heal, Esq.
Joseph G. Herbert, Esq.
William Holt, Esq.
Robert Horner, Esq.
E. J. Layton, Esq.
Alfred S. Layton, Esq.
Thomas Lea, Esq., M.P.
G. Harris Lea, Esq.
Charles John Lea, Esq.
Andrew Lusk, Esq., Ald.
J. M. P.
Edward Madgwick, Esq.
Marcus Bourne Newton, Esq.

Rev. Thomas Nicholas, M.A., LL.D.
A. B. Peto, Esq.
Rev. John White Pope, LL.D.
George Powell, Esq.
Taylor Pritchard, Esq.
William Purdy, Esq.
F. J. Sargood, Esq.
Maurice Schulhof, Esq., M.D.
Thomas Sercombe, Esq.
J. W. Sheriff, Esq.
Joseph Surr, Esq.
Basil Wood Smith, Esq.
J. J. Tanner, Esq.
B. A. Tomkins, Esq.
Charles Tyler, Esq.
Rev. W. Tyler.
Arthur Waller, Esq.
John Warren, Esq.
John Watson, Esq.
E. A. Waugh, Esq.
John Kemp Welch, Esq.
George F. White, Esq.
W. N. Wortley, Esq.

JOSEPH SOUL, Secretary.

Office, 73, Cheapside, April 18th, 1870

Tickets for Gentlemen, 2s.; Ladies, 12s. 6d., may be obtained of the Stewards, or at the Office of the Charity.

THEOBALDS, CHESHUNT, N.

The Rev. T. OSWALD JACKSON'S PUPILS will RE-ASSEMBLE on MONDAY, April 25th instant.

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